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THE DIFFERENCE IN STATE, AFTER DEATH,

BETWEEN THOSE WHO DIE IN INFANCY AND THOSE WHO DIE IN ADULT AGE.

WE are taught in the writings of the New Church that heaven and hell are from the human race; that earth is the seminary of heaven; that all are created for heaven, and that if some do not come into heaven it is their own fault, and not the Lord's; and that he desires the salvation of all. All these statements may be confirmed from the Word.

But when we consider that all do not remain in this world the same length of time, and do not reach the same state of mental, moral, or spiritual development; that their stay or removal is seldom fully determined by their own act or volition,— death, in many instances, being the result of causes remote from man's individual state of regeneration or preparation for heaven,— we are confronted with questions that have perplexed many good people, and have led some to doubt and deny the Providence of the Lord.

This is particularly the case with reference to those who die in infancy.

The old theologians, from the time of Augustine, taught that all who die in infancy are damned, or do not come into heaven and are not saved, either because they have not been converted and regenerated, or because they have not been baptized. The tortures that have been described, especially

in the writings of Roman Catholic theologians, as the lot of the little innocents, meted out to them on account of the sin of Adam and hereditary evil, are fearful indeed.

But the New Church teaches a better, more rational, and more comforting doctrine; telling us that "every infant, wheresoever he is born, whether within the Church or out of it, whether of pious parents or impious, is received, when he dies, by the Lord, and educated in heaven, and, according to Divine order, is taught, and is imbued with the affections of good, and by them with the knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven and becomes an angel." (Heaven and Hell, n. 329.) Beautiful teaching, and not hard to be accepted by those who have had their own offspring removed from them by death, in infancy and early childhood.

What is the reason given for this statement? Because these little ones are in no fault; they have committed no sin; they are in hereditary evil, but the Lord does not condemn them for that, but only for actual sin. The same rule, applied more broadly, will enable us to see that only actual sin constitutes a bar to heaven; and that all who have any remains of good or innocence are saved, and enter heaven.

There is, however, a special question growing out of this general subject of the state of infants after death. It is this: "What is the difference between those who die in infancy and those who die in adult age?" That there must be a difference, we can readily see. But what is it? The answer is given to us very plainly in the chapter concerning Infants in Heaven, in the work already quoted from. In the last number of that chapter (345) we read the following: —

"What the difference is between those who die infants and those who die adults, shall also be shown. They who die adults have a plane acquired from the earthly and material world, which plane they carry along with them; this plane is their memory and its corporeal natural affection; this remains fixed, and is then quiescent; but still it serves their thought after death as an ulti-

mate plane, for the thought flows into it; hence it is, that such as that plane is, and such as is the correspondence of the rational principle with the things contained in it, such after death is the man. But infants who die infants, and are educated in heaven, have not such a plane, but a spiritual-natural plane, inasmuch as they derive nothing from the material world and the terrestrial body, wherefore they cannot be in such gross affections and consequent thoughts, for they derive all things from heaven. Moreover, infants do not know that they had been born in the world, wherefore they believe themselves born in heaven; consequently they do not know of any other nativity than what is spiritual, which is effected by the knowledges of good and truth, and by intelligence and wisdom, by virtue of which man is man; and, whereas these principles are from the Lord, they believe, and love to believe, that they are of the Lord himself. Nevertheless the state of men who grow up to years of maturity on earth, may become equally perfect as the state of infants who grow up in heaven, provided they remove corporeal and terrestrial loves, which are the loves of self and the world, and in their place receive spiritual loves."

So far as any superiority of state, or spiritual advantage, is concerned, we do not learn from this passage that there is any in the future life with those who remain in this world, until they pass the age of infancy and arrive at the age of maturity; on the contrary, it is said that their state "*may* become equally perfect as the state of infants who grow up in heaven, provided they remove corporeal and terrestrial loves." In other words, infants lose nothing by not having lived to the age of maturity and full physical development in this world. They arrive at states of perfection in the heavenly life, but by processes more easy and rapid than those by which adults reach these states. The reason is obvious, because they have not formed a plane in their own minds, by a life in the world, for the influx of evil. Their natural evil loves have not been brought into conscious activity; consequently they have not lusted after the things of this world, nor indulged in hatred towards others; so that, when they come into the other world, they receive heavenly things almost immediately from the Lord, and become his children, innocent and wise, even above others.

Notwithstanding this teaching, which is so plainly given in the writings of Swedenborg, a somewhat different idea in regard to the state of infants after death seems to have been held by some in the New Church,—an idea that they do not attain the same degree of perfection, or do not possess the same kind of spiritual strength or power, in the ultimate plane of spiritual life. In the language of an eminent writer in the New Church,*—

"Removal from the labors and trials and temptations and sufferings of earth in infancy and childhood, is attended with loss as well as gain." "An infant will always remain an infant, in some respects, in the other life. It will grow up into womanhood or manhood. It will gain knowledge and strength and wisdom, but it will retain something of the tenderness and the necessity for the help of others which attend the first stages of life. It will retain an infantile character."

"Those who pass into the other life in infancy and childhood will always have a delicate organization. It will be beautiful. They will be the embodiments of loveliness. They will be sensitive to the most interior and gentle influences, and will yield to the slightest motions of the Divine Love. They will be forms of innocence, and will constitute one of the most important elements of influence and interior delight in heaven. But they will never stand alone. They will occupy, relatively, about the same position in the families and societies of heaven, that they do in the families and societies of earth. They may be to the whole body of heaven what the nervous fluid or the more delicate membranes are to the material body, absolutely necessary to its perfection, but dependent upon others to support and guide." "They can never rise so high, because they have not taken so deep a root."

Such a view of the state of infants after death is not peculiar to the writer I have quoted; the same or a similar view has been entertained by a number of people in the New Church. The reason for such a view is drawn from two or three considerations: The first of these is, that the trials and temptations of this life serve to strengthen and

* The Rev. Chauncey Giles, in "Our Children in the Other Life," Chap. V.

develop human character, and, indeed, that they are necessary to regeneration. The fact that the Lord was born a man into the world, and attained the greatest power from the Divine, by descending to the lowest and overcoming evil on the natural plane of life, seems to show, by parallelism, that such a life on earth is necessary for the development of the greatest spiritual power in every man.

Another consideration is, that death in early life, before maturity, is the result of disorder; and that if man were in a higher state of order or of regeneration, he would live to a ripe old age, passing away like the mellow fruit falling from the tree, and not like a bud cut down in the spring by a sharp wind or a late frost. This, in fact, is taught in the writings of Swedenborg.—See "Arcana Cœlestia," n. 5726.

Still further, it may be urged that it is irreconcilable with a true idea of the Divine Providence, or mercy, to believe that any human being, by an early death, would gain a higher state of perfection in the other life than those who die later. If such were the case, it has been said, then would it be better for all to die in infancy, which is, of course, an absurd conclusion.

The first of these considerations seems to have more weight than the others: namely, that the Lord came down to the lowest and made the truth powerful in ultimates, and that man gains power in a similar way by bringing truth into life. We must remember, however, that the Lord entered into all the degrees of human life for the sake of saving all, and imparting life to all of all ages, states, and conditions, who would or could receive him. He imparted life and strength to those who were infants, as well as to those who were adults, according to their capacity of reception. It was not necessary that infants, who were in the world at the time the Lord was on the earth, should be tempted before they could receive his love. It is true they were only in states of natural innocence, but they were the objects of the Divine love equally with their fathers and mothers. They did not need to feel the Divine truth, as the demons

felt it who were cast out of those who were possessed with them. And yet we may believe that they were subject to such demoniac influences; for we are told of a child who had a dumb spirit, and "sometimes fell into the fire and sometimes into the water." The disciples could not heal him, but the Lord cast out the spirit. It is the presence of evil that prevents any one from receiving the Lord's love and truth, according to his capacity. Now infants, because they have committed no sin, do not need to have evil removed from them by the temptations and trials of earth. Nevertheless, they are born into evil, or are in hereditary evil, from their parents, and this must be removed, so that their natural proprium may not offer resistance to the Divine life. This removal is effected for them when they come into the other world. They are actually let into their evils after they become adults in heaven, in order that they may know that these evils are opposite to the Lord's life. This is plainly taught in the writings of the Church. (See "Spiritual Diary," nos. 3547–8, 3709; A. C., n. 2307; H. H., n. 342.) The object of this is not, in the least, for the sake of punishment on account of hereditary evil, as the old theologians believed, but in order to convince them that of themselves they are nothing but evil, and that they are not in heaven on account of any merit of their own. They even undergo temptations, of a mild kind, in order that they may speak and act from the Lord alone, and not from the thought or will of others. (H. and H., n. 343.) It would appear, therefore, that infants do not suffer any loss of spiritual power from not having passed through the temptations of the natural life on earth, since their hereditary evils are removed by other methods; nor do they lack an ultimate plane for their life. Even the highest angels must have an ultimate into which their activities can flow. Spiritual strength does not come, or is not given, from mere resistance to evil, but from the reception of heavenly principles from the Lord. We are told, therefore, that intelligence and wisdom constitute essential spiritual nourishment, and

that this is the reason that "infants as they are perfected in intelligence and wisdom appear more adult in heaven, and are no longer of an infantile disposition."—H. and H., n. 340.

From this we may see that we ought not to base our ideas of spiritual strength upon physical conditions.

As to this question of the maturity of infants in the other life, we are not left to conjecture. We are plainly taught that they reach full maturity, and not merely the period of adolescence; that they appear not as infants, but as advanced in age, and at length as adults. (A. C., n. 4792.) One was seen who had grown up in heaven and appeared "adult as we are." (S. D., n. 3545; A. C., n. 2304; "Conjugial Love," n. 410-414.) This degree of maturity is the same as that which is attained by those who have advanced to old age in this world, and, having become regenerated, return again after death to the bloom of early manhood and womanhood.—See "Divine Providence," n. 324.

In regard to the question of what constitutes full manhood, let us always keep in mind that "man is man by virtue of the intelligence of truth, and the wisdom of good, which he has solely from the Lord."—A. C., n. 2365.

The idea that infants retain something of their tender and delicate organization in the other life, seems to have gained ground from the supposition that Swedenborg teaches that they are in some province of the Grand Man, corresponding to some of the finer and more delicate tissues and membranes of the human body. In the chapter on infants, already quoted from, in the work on Heaven and Hell, it is said that they are in the province of the eyes; those who are of a spiritual genius in the province of the left eye, and those who are of a celestial genius in the province of the right eye. (n. 333.)

This statement is not found in the chapter on the State of Infants in the other Life in the "Arcana Cœlestia," nor in the chapters on the Grand Man in the same work; but in that work (n. 4627), and in the "Spiritual Diary" (n. 4032), some infants are spoken of as appearing with those who are in the province of the internal part of the nostrils. We

know that the eye corresponds to the understanding of truth; the right eye to the understanding of truth derived from love, and the left eye to that derived from faith. So the nose, or nostrils, from which there is natural scent, corresponds to the perception of truth. We can well believe that infants in heaven, who are under the immediate auspices of the Lord, have a very clear understanding of truth, and a quick perception of its meaning. But are we to understand from these passages that all infants, of whatever genius or hereditary character, come into the same province of the Grand Man of heaven, even though there be innumerable parts of one organ, and innumerable societies in which that organ is represented? I see no reason for believing this. Since infants do not remain infants in the other life, what is said about their being in the province of the eyes or nostrils must apply to them only while they are in an infantile state, or under the guardianship of celestial angels. We are taught that they do not come into an angelic state instantly after death, "but are successively introduced by the knowledges of good and truth, and this according to all celestial order." (A. C., n. 2292.)

Some of the modes by which they are gently led and imbued with good are described: "From their tutoresses they learn to speak,—their first speech is merely a tone of affection, which by degrees becomes more distinct, as the ideas of thought enter; for the ideas of thought, derived from the affections, give expression to all angelic speech. Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow into them at the same time, by which their interiors are opened, and thus they are every day perfected; after the period of this first age, they are translated into another heaven, where they are instructed by masters; and so they proceed." (H. & H., n. 334.)

It thus appears that they do not remain under the care of their first celestial guardians, who are chiefly of the female

sex. As they advance towards adult age, their hereditary disposition is made manifest, and they are instructed in a manner accommodated to their genius and state. They come into places of instruction in the world of spirits, of which we read as follows: "In front are those who died infants, and have been educated in heaven to the age of first adolescence, who, after completing the state of their infancy with the females appointed to educate them, are brought thither by the Lord, and instructed." (H. & H., n. 514.) From all these things, it appears that infants do not remain infants in heaven. Can it be said, then, that all of them are in the same province of the Grand Man after they become adult in heaven? We are expressly taught that "every one comes to his own society in which his spirit had been in the world." (H. & H., n. 510.) This must apply to infants, since they are all born with a different hereditary genius and disposition. Moreover, we are taught that all men "have their respective situations in the Lord's kingdom, according to the genius of their lives, and according to their states." (A. C., n. 1277.) The varieties of these must be just as great with infants, from inheritance, as with adults. New material is constantly needed to fill up the different societies of heaven, each of which has its own function and use, corresponding to some organ or member, or parts thereof, in the human body, and the fuller these societies become, the stronger they become; and thus the whole heavens are perfected. But there must be a gradual process of assimilation. Human beings must be prepared for their final use, either by regeneration in the world, by vastations in the world of spirits, or, in the case of infants, by the removal of hereditary evil. This process is analogous to that which food undergoes in the stomach and other organs before it is turned into pure blood. This preparation and assimilation, afterwards, takes place principally in the world of spirits; but there are some who pass very quickly into heaven or hell, without undergoing all of the intermediate processes. The following passages from the "Spiritual Diary" bear upon this point:—

"Those who are the quickest are represented by those who (pass) by the cuticles, and are infants and little children; they are carried to the brain by the shortest way, and are inaugurated in the cortical substance." (n. 1022.)

"There are those, also, who are drawn through the insensible tunics of the whole body, and are thus borne towards the brain, as infants." (n. 1035.)

These passages seem to refer to the absorption of the finer juices of the food through the membranes and little ducts, before the process of mastication, even, and perhaps, also, through the skin and the veins, by natural processes.

All the passages referred to in this article seem, to the mind of the writer, to warrant the belief that infants go to make up *different* parts of the Grand Man, and not one part alone.

I venture to suggest, in this connection, that the question of place or situation therein cannot be determined by age or experience, or the degree of regeneration in this life, but by the peculiar form of each human soul from nativity, which is various according to derivation through many generations. If this idea seems to fix or predetermine human destiny, so far as the use of a man's life is concerned, it can only be answered that it does not predetermine man's happiness or misery, nor prevent him from performing a variety of uses in this life; but that it is according to Divine order that every one should perform that use or function for which he is organically created according to the order of heaven. In the heavens this order prevails in all perfection. No angel in heaven is out of his place or apart from his use, nor is one greater than another in the sight of the Lord. With respect to the question of the Divine mercy in the permission of the death of infants, before arriving at maturity, which may lead us to think of some inequality in the ways of God to man, we can only believe that in the Divine Providence he governs all things for the sake of the end, and that he sees the end from the beginning. Human beings are taken out of the world either to prevent them from doing more evil in this

world, which is the case with the wicked, or to enable them to become mediums of greater or higher good in the future life. In the case of infants, it would seem that they are removed because they would not be able to withstand the temptation of this life, and be in a state of freedom to receive what they can receive after death. As man can only be regenerated in freedom, when there is danger of this being taken away, or that the little ones would be deprived of something necessary for their spiritual life to all eternity, they are removed from the natural world. If it be asked why the wicked are not removed in infancy, before they confirm themselves in evil, we answer that they have always sufficient freedom to enable them to shun the evil, and to be saved.

In respect to the removal of man at different ages to the spiritual world, we find the following remarkable passages in the "Spiritual Diary": "The life of every man is foreseen by the Lord, how long he will live, and in what manner, wherefore he is directed from first infancy to the life to eternity, so that the Providence of the Lord begins from earliest infancy. That boys, youths, adults and old men die, there are reasons: (1) on account of use in the world with men; (2) on account of the use there is when in the world with spirits and angels; for man, as to his interiors, is with spirits, and is there while in the world, on which all things there terminate; (3) on account of his use in the world, either that he may be regenerated, or that he may be let into his evils, lest if they lie asleep, and afterwards break out, that would be to his eternal injury; (4) so also on account of use in the other life immediately after death unto eternity; for all have their own places,—those who will be in heaven in the Grand Man, or from opposition [thereto] in hell. Where these lack power they are brought into equilibrium. They [spirits] are brought there by the Lord's Providence. It is determined thus even for the Lord's kingdom, whose safety is the universal providence." (nos. 5002–3.)

These passages are in perfect agreement with the following one in the work concerning the Divine Providence:

"Now, as he foresees the state of all after death, and also foresees the places of those who are not willing to be saved, in hell, and the places of those who are willing to be saved, in heaven, it follows, as before said, that he provides for the wicked their places by permitting and withdrawing, and for the good their places by leading them; and unless this were done continually from the birth of every one to his life's end, neither heaven nor hell could subsist; for without such foresight, and, at the same time, providence, both heaven and hell would be nothing but confusion." (n. 333.) Here we may quote from the Word: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Ps. cxxxix. 15, 16.)

We cannot, of course, see the operations of the Divine Providence in relation to the future state of any one; we can only know the general laws which govern in the life here and hereafter. We can learn how infants and little children are educated in heaven, and from these things learn to prepare them for heaven while they are here with us. It is beautifully said, in one passage in the "Diary," that "the heavens love those who love children." It is good for us, then, to know what we can know about them, that we may love them wisely and well.

A NEW CHURCHMAN IN THE BRITISH MUSEUM.

No. IV.—Assyrian Remains.

As we return on our underground journey, rising to the ground floor above, the way lies between the two larger halls containing the Assyrian and Chaldæan antiquities, so we will stop a moment in front of the four colossal winged and man-headed bulls. They are stately and imposing figures, fifteen feet in height. They are, no doubt, representations belonging to that portion of Chaldæan mythology in which are preserved their traditions of the garden of Eden, giving us their ideas of the emblematic forms which the cherubim pictured. We are told in Genesis that, after the expulsion of mankind from the garden, the Lord placed before it on the east cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. These cherubim reappear, spreading their wings over the ark of the covenant which Moses was commanded to place in the holy of holies. Similar forms, seen in vision of living creatures, are described by the prophet Ezekiel in the first and tenth chapters of his book; while they repeatedly occur in the Book of Revelation, where John describes four beasts as appearing: the first like a lion, the second like a calf, the third having a face like a man, the fourth like an eagle flying. These typify the living things in man, his orderly or heaven-descended affections and thoughts; the place assigned these forms in Scripture symbolizing heaven's sympathy with man, and the near presence of divinely-appointed invisible supernal powers watching, guarding, keeping the secret entrance to his mind and heart.

In the huge forms before us we behold the significant parts of *three* of the four living creatures combined in a single composite figure: the head of the man, the wings of the eagle, with the body of a bull for the calf or ox. In the Assyrian mythology this figure stood as the emblem of the

god Nin. But in the symbol of a divinity closely associated with him, the form of the *fourth* beast appears. This was the god Nergal, who is represented by a winged and man-headed lion. Nergal's office or function in the pantheon is somewhat obscure, but was closely analogous to that of Nin's, and perhaps complementary to his. As the lion stood for the royalty of strength, power and courage, perhaps the later artists conceived the idea that by substituting the bull for the calf, they kept in view enough of power or strength to preserve in one figure the completeness of the symbol; as the wild bull of Assyria was a very powerful animal, not unfrequently waging combat with the lion himself. So on the monuments Nin's emblem seems to have overshadowed or superseded that of Nergal.

Nin was not the supreme Divinity, but rather the personification or embodiment of the heavenly powers and attributes next below the Divine; powers mediating between God and man, and presiding over the most important fields of human activity. Hence he is sometimes called the "supreme spirit," the "favorite of the gods," the "chief spirit," and so forth. He is "the lord of the brave," the fish god, or the god of knowledge, and was supposed to go forth with the expeditions of their kings, either for war or the chase. The symbol made the deepest impression on the national imagination and thought, and for a period of fifteen hundred years formed the most typical and prominent object of their art. The root idea of a supervising watch and guard clings to their use throughout; they stand forth, confronting the approaching visitor, guarding and keeping each entrance to the temples of their religion, the palaces of their kings, and apparently all their public buildings. Their capital itself, Nineveh, was named from him.

So here to-day we enter, through ample gateways similarly guarded, into long galleries not unlike the ancient Assyrian in form, having their walls decorated with tablets and large sculptured slabs arranged much as they were formerly seen in the royal halls of Asshur-izir-pal, Sen-

nacherib and Sargon. As we pass in between them our heads reach only to the lower edge of the bodies of these gigantic cherubim, while their crowned heads, ample backs, and expanded wings tower impressively above us. The crown surmounting the head of the figure is not unworthy of mention. It is the badge by which he is recognized as the "fish god." Originally it consisted of a fish's head, with its mouth opening upwards, the snout rising from the back of the man's head, and the throat part placed over his brows. Sometimes the body of the fish was seen depending from the snout behind, hanging down the back of the man. The later Assyrian artists succeeded in modelling this curious and somewhat awkward head-piece into a stately and highly ornamental crown.

Once inside, we may fancy ourselves on the banks of the Tigris and in the palace of an Assyrian king. The high coloring and much of the ancient splendor are indeed gone, but the solid history is here, in the enamelled bricks, the inscribed tablets and sculptured slabs of that olden time. We are in the "Nimroud Gallery," and as we look around us our eyes rest upon many of the very objects which met the gaze of the great Asshur-izir-pal, the Assyrian Napoleon, when he entered the great drawing-room or principal hall of his palace, 880 years before Christ.

This is the monarch of whom Rawlinson remarks: "During the twenty-five years of his active and laborious reign, Assyria enlarged her bounds and increased her influence in almost every direction, while, at the same time, she advanced rapidly in wealth and in the arts; in the latter respect leaping suddenly to an eminence which (so far as we know) had not previously been reached by human genius. The size and magnificence of Asshur-izir-pal's buildings, the artistic excellence of their ornamentation, the pomp and splendor which they set before us as familiar to the king who raised them, the skill in various useful arts which they display or imply, have excited the admiration of Europe, which has seen with astonishment that many of its inventions were

anticipated, and that its luxury was almost equalled, by an Asiatic people nine centuries before the Christian Era."*

Here is a slab giving a full length, life-sized portrait of the king himself in his regal robes; that is, in a richly-embroidered dress, and the cap distinctive of royalty, with a sword, of which the hilt is elegantly decorated with wrestling lions. Close beside him are six slabs representing the king among his attendants, apparently returning from battle or the chase, his guardian angels among them, who are distinguished by their wings.

The large dimensions, elaborate execution, and almost perfect preservation of this series, places it, we are told, among the finest examples of Assyrian bas-relief. The figures are all sumptuously attired, their robes fringed and embroidered with sacred or mystical ornaments; their sandals are painted in black and red, the bows of the chamberlains in red, and the eyes of all of them in black.

After surveying this apartment sufficiently, though noting not a tenth part of its treasures, one other gallery near by demands a few moments' attention. This is the one below us. Descending, therefore, into the basement again, we enter it.

It is the great Hall of Asshur-bani-pal, the grandson of Sennacherib. All the sculptures here, with one exception, belong to his time. Nearly all the representations are scenes connected with war. A large part of the figures are nearly the size of life, and executed with much spirit and skill. Here and there is a lion hunt, vividly set forth. The largest and finest of these covers two slabs. It is an amateur hunt engaged in by Asshur-bani-pal (Sardanapalus) himself, with a royal party. A large area, formed by spearmen, prevents the escape of the animals. The lions are let loose from cages and are killed by the monarch by arrows, while horsemen attend and gallop round in different directions. One or two lions are seen in different groups attacking the king. The fury of the wounded and agony of the dying lions, as

*Five Great Monarchies. Vol. II., p. 83.

also the impatience of four dogs restrained by their keepers, are admirably delineated.

The single sculpture excepted above as belonging to an earlier period, likewise covers two immense slabs, and is, perhaps, the most conspicuous object in the room. It is one to which biblical students usually first direct their steps; containing a representation of the assault and capture of the city of Lachish, in Palestine, by Sennacherib, in the days of Hezekiah, King of Judah. This invasion of Judah by Sennacherib is mentioned in the eighteenth chapter of the Second Book of Kings, as also in the Second Book of Chronicles, where, too, the fact is alluded to, that Sennacherib's headquarters were at the city of Lachish. In the scriptural narratives, however, all account of the siege and capture of the place is omitted; while here on the slabs we have, in addition to the assault, a view of the fortified camp, with the reception of prisoners from the conquered city. Thus the Assyrian annals, while they constantly go to confirm the contemporaneous biblical accounts, serve also to supplement largely the unwritten portions of the history. The entire narrative of this expedition of Sennacherib is found in inscriptions on a number of the colossal bulls. Ascending now to the principal or ground floor again, we come into the other Assyrian galleries, consisting of three long, narrow apartments, running north and south to a length exceeding three hundred feet, with a side room, and a transept, crossing from their southern extremity. These halls are in the general form of the state apartments in the old Assyrian palaces. One is called the "Koyunjik Gallery," another the "Nimroud Central Saloon," and as already mentioned, the third the "Nimroud Gallery." As their names imply, they are principally filled with articles excavated at those places.

Amidst such a wealth of interesting objects, we can give attention to-day only to that remarkable group just now attracting the principal interest of both visitors and scholars. Leaning against the wall at the northern end of the

Koyunjik Gallery, stand the recovered fragments of the three tablets containing the Chaldæan account of the Creation, the Deluge, and the Tower of Babel. The close resemblance of these to the Mosaic account is well known, as also some striking divergences. It must be remembered that far the larger part of the literature relating to the religion of the Assyrians is written, not in the Semitic tongue, which formed the speech of the people in the Ninevitish and Babylonish periods, but in an older language, lying far back, made up largely of Turanian elements, known as the Akkad. This language is not as yet well understood; and so we do not possess a very clear knowledge of the meaning of much of their mythology. But a band of patient and laborious students are at work upon it, and ere long we shall have, no doubt, a good Akkad grammar and vocabulary. Much new light may then be thrown over the whole prehistoric period. Enough, however, is supposed already to be known, to enable us to form a general estimate. Before Uruk, who is taken to be the first strictly historical personage in the list, and who is supposed to have reigned about 2500 years B.C., the line stretches away through eighty-six kings or patriarchs, for a period of more than 34,000 years, to the time of the Deluge, before which an unknown period runs back to the Creation. Similar ages are assigned to these primeval kings that are given to the Ante and Postdiluvian patriarchs in the Mosaic account. The scholars engaged in these inquiries do not attribute historical value to these figures. And speaking of the accounts, generally, Mr. Rawlinson says, "They are clothed in mythic language, *that never could have been understood literally.*"* He thinks that the Chaldæans themselves attributed a spiritual meaning to the symbols and emblems of their mythology, or, more properly, of their religion. Thus, speaking of their worship of the great sun-god, who was supposed to take special care of their nation, to go forth with their armies, guiding them to victory and

* Five Great Eastern Monarchies. Vol. I., p. 144.

giving them prosperity, he says, "It seems that, from the manifest agency of the material sun in stimulating all the functions of nature, the Chaldæans came to the conclusion that the sun-god exerted a similar influence on the minds of men, and was the great motive agent in human history." *

Could a learned Chaldæan of the early time be now questioned by us in respect to the import of either of these ancient myths, we may not hesitate to believe that his reply would be very nearly in the words that are written at the close of the Sanscrit account of the Deluge, in the Bhagavata Purana of the Hindus. "But the appearance of the horned fish to the religious monarch" (meaning Noah), says the Purana, "was a figurative representation; and he who shall devoutly hear this important allegorical narrative will be delivered from the bondage of sin." †

The Chaldæan name for Noah, or the Ark-builder, is *Xisuthrus*. The question naturally arises, Is this the same as the Zend *Zarthrust*, the Zoroaster of the Greeks? If so, he must have been a more ancient and mythic character than has been commonly supposed. Like Noah, Zarthrust was a preacher of righteousness, and Herodotus places him 6,000 years before the death of Plato, and 5,000 years before the Trojan War.

An interesting statement in the Chaldæan account is, that the Antediluvians possessed sacred writings, or a Divine Word, and that as one of his preparations, being warned of God in a dream, Xisuthrus buried those writings, to preserve them from the coming destruction, for the use of his Postdiluvian posterity. And those writings, afterwards recovered, are said to have been the source of the earlier portions of these accounts.

It is supposed there must originally have been twelve of these archaic tablets, which, if all were recovered, would detail to us much more of their ancient religion. It is to be hoped they will yet be discovered and deciphered.

* Five Great Monarchies. Vol. I., p. 127.

† Sir Wm. Jones's Asiatic Researches, Vol. III., p. 67, quoted in *Intel. Rep.*, Feb., 1873, p. 20.

In five table-cases in the middle of this apartment, are arranged the small objects discovered in various excavations: seals, gems, ornaments, terra-cotta figures, and so forth; all interesting to one who has time to study them, but only one of which must detain us to-day. This is one of the oldest things in the collection: the signet cylinder of King Ilgi, son of Uruk, the first monarch, whose reign is put at 2,400 years before Christ. Close beside it is a representation of one still more ancient, belonging to Uruk himself. The inscription upon it, so far as deciphered, reads,—"The signet of Uruk, the pious chief, King of Ur, and High Priest of Niffer." This monarch reigned six or seven hundred years before the time of Abraham. The real stone roller containing this inscription was, a few years ago, in the possession of Sir Ker Porter, but unfortunately has been lost, this fac-simile alone remaining.

Stepping now into the "Assyrian Side Room," we give a few moments to an ancient library exhibited there. Assyrian books were quite unlike ours, and yet served their purpose remarkably well; less perishable than ours, they have kept for us their records clear; some of them for 3,000 years. Those of the best class, sometimes called hollow clay cylinders, but in reality hexagonal and octagonal prisms, in fine terra-cotta worked very thin, the several faces appearing like so many pages of a book, vary from eighteen inches to three feet in height. Unlike the Hebrew, the cuneiform writing proceeds from left to right, and on these tablets is as compact as the printing in our ordinary octavo books. Sometimes there are six lines to the inch, and in a few instances the writing is so fine as to require a magnifying-glass to read it. But by far the larger portion of these books, less aristocratic in style, are simple tablets or tiles. The number of these possessed by the Museum is immense, so that it is expected that when they have been deciphered and read, we shall possess a complete history of Chaldæan and Assyrian literature and civilization.

Having finished our day, we will pass out now by way of

the Mausoleum Room of the Greek galleries, merely to take a look at a novelty recently presented by Dr. Schliemann, discovered by him in the ruins of ancient Troy. It is a small sculptured slab, apparently about two feet by three, a cast from the frieze of a Doric temple; belonging not to the first archaic city of the Aryans, nor yet to the heroic Ilion of Homer, but to the *Ilium Novum*, or later Troy of the Greeks and Romans; the subject being the sun-god, Helios, in his chariot.

THEOPHILUS PARSONS.

A BIOGRAPHICAL SKETCH.

It sometimes happens that one so outlives the companions of his working years as to be left almost alone in this world, and to leave no near friend on his departure from this life to write his obituary. This seems to be true of the dear friend who, at the ripe age of eighty-five, has lately passed away. His pastor for almost half a century, Thomas Worcester, had preceded him, as had all those who were with him intimately in the Boston Society in its early days. Rev. Warren Goddard is the exception, and to him an invitation to prepare a biographical sketch was immediately sent. In his reply he requested to be excused, saying,—

"Most gladly would I comply with your wishes if it did not seem to me about impossible, for I have always had an affectionate regard for him, and a *good deal* of it. I feel that I am not *able* to do him justice. I cannot help thanking you for asking me, incapable as I am."

It was hoped that the Hon. P. W. Chandler, who prepared a sketch for the press, would then accept this fraternal duty, but he was prevented by business engagements; and it was therefore undertaken by a youthful and wholly incompetent hand.

From the affectionate yet impartial biography of his father which our friend prepared, it appears that they were descended on one side from a Devonshire family, and on the other from the famous John Robinson, of Leyden. The first of the Parsons line to come to America settled in Gloucester, Mass., about 1654. His grandson, Moses, born in 1716, and graduated at Harvard College 1736, was settled in Byfield, Mass., and was a highly respected minister there for forty years. With a salary of less than three hundred dollars, and — let it not be forgotten — with the aid of his wife, he "maintained a comfortable and hospitable household," brought up a family of five sons and two daughters, and educated three of the sons at Harvard College.

The third son was Theophilus, born at Byfield, 1750, and graduated 1769. He commenced the practice of law at Portland, but, upon the burning of that town by the British, retired to his father's home at Byfield, where he met Judge Trowbridge, who had gone thither from Cambridge, and entered with him upon a course of profound study, the fruits of which were soon seen. He became known as the "giant of the law," and was finally appointed Chief Justice, without going through the usual steps of promotion. This office he filled from 1806 to 1813, when he died. He was also eminent in classical learning, and as a mathematician.

His son Theophilus, born at Newburyport May 17th, 1797, entered Harvard College in 1811, and received his degree in 1815. It must have been evident to those who then knew him that he had inherited his father's traits. An untiring reader, and gifted with a faultless memory, he is said to have been, even in his college days, so well informed as to have been made more than once the subject of friendly efforts to take him at a disadvantage in some remote classical allusion, but he was always ready with the right answer. His quickness in repartee is too well known to need exemplification, but a single instance may be given. He went once with Webster to Washington, and while there was introduced to John Randolph, of Roanoke, who prided himself

on his descent from Pocahontas, and whose sarcastic manners led him at once to say to the young lawyer: "Let me see,—Parsons; a man by that name was hung for murder lately,—your father, perhaps." "I have never heard, sir, that my ancestors were either murderers or savages."

It was while in college, or soon after, that Mr. Parsons heard of the reception by Thomas Worcester, Sampson Reed, and others, of the doctrines of the New Church. At that time Swedenborg was pronounced, without examination, a madman, and the calm certainty manifested by these young men was an astonishment to all. It was a time of great religious excitement, when the strife between Trinitarians and Unitarians was at its height, and when the third view, which was the true one, lay almost unknown. Mr. Parsons has said that in a voyage to Europe, which he took at this time for the benefit of his health, he read his Greek Testament continually, in the hope of solving for himself the doubts of the day. He has also said that on his return he sought out the meeting then held by the receivers, who had lately been formed into the Boston Society, but that to do so was to bring upon himself a social obloquy such as would result now from being known as a Mormon.

His talents as a lawyer and literary man were early seen. He first settled in Taunton, Mass., where he also founded the *Literary Gazette*, and was editor of a local paper. But he soon returned to Boston, where he obtained a large practice, and was editor of the *New England Galaxy*, and other publications. He accepted the Dane Professorship of Law at Harvard University in 1847, and removed to Cambridge. He then continued his literary labors, and produced several law-books of standard value and wide acceptance.

He had married, in 1823, Catherine A. Chandler, of Lancaster, and they united with the Society in Boston the same year. His interest in the New Church was intense. An invariable attendant at the public services, he and his family, though living at some distance, were always punctual. A writer in this Magazine during the whole period of its exist-

ence, his articles were eagerly sought for. His published works on the New Church are so well known as to need no extended notice. He was always thinking, and seemed always to be writing. Reading everything worthy, and looking at everything as a New Churchman does, he had always one or more interesting subjects in mind. He was long the president of an intellectual and social organization called the "Magazine Club," and contributed much to the usefulness and enjoyment of its meetings. As increasing years led to his retirement from professional duties, he gave more time to theological study, and produced many valuable essays, some of which were combined into volumes.

It may not be improper to say, in connection with this work of his last years, that he summoned the writer to his house not long ago to tell him of the substance of a paper which he thought would be very useful, and which he wished him to prepare. Equally interested in the subject, and abashed at the proposal, he urged Mr. Parsons to go on and write upon the subject as he found strength; and Mr. Parsons, though declaring that he felt too unwell to do so, consented. The result was the article on "Swedenborg's Statesmanship and the Charge of Insanity," which appeared in May last. A day after it was too late to communicate the appreciative word, a letter was received from England asking leave to publish the article in pamphlet form for circulation as a tract.

Mr. Parsons sometimes appeared as a controversialist in respect to important questions, but was invariably so kind and just as to raise no unfriendly feeling. It was a remarkable quality of his, that in spoken debate or written discussion he separated the opposing view or views from the person of his opponent, who might be a valued friend of his own years, or a mere tyro in theology, and treated the matter with perfect impartiality. Wherever he was, a cheerful yet thoughtful sphere seemed to pervade the company. Full of wit, he was never weak in word or way. His kindness

was conspicuous, and was felt by all. He was superior to all pride of class distinction.

Since his death many anecdotes have been told, and one related by his old friend, Rev. Warren Goddard, should be preserved. In the days of his religious awakening, he made a resolve to read from the Word before retiring for the night, but on one occasion forgot to do so. Rising at once, he relighted his lamp and opened the book, when his eye fell upon I. Samuel iii. 5: "lie down again." He instantly did so.

His death was the result of a very gradual decline of the physical powers, those of the mind retaining their remarkable vigor. Without pain, he fell asleep in the early morning of January 26th, 1882, having nearly completed his eighty-fifth year.

His friend in law and religion for many years, Hon. Peleg W. Chandler, closed a feeling tribute in the *Boston Daily Advertiser* with the quotation,—

"Heu quanto minus est cum reliquis versari quam tui meminisse."

"Ah! by how much 'tis less to deal with those remaining than to remember thee."

Another old friend has said that his thought was expressed by Thomson's lines on Bacon:—

> "Him for the studious shade
> Kind Nature formed, deep, comprehensive, clear,
> Exact and elegant: in one rich soul,
> Plato, the Stagyrite, and Tully joined."

He was a man who filled a large place in our ranks, and filled it well. It is greatly to be hoped that the removal of these men of strong minds will not wholly take away the incentives to steady and unselfish work which their presence has afforded.

ADDRESS AT THE FUNERAL SERVICES OF THEOPHILUS PARSONS,

HELD AT APPLETON CHAPEL, HARVARD COLLEGE, CAMBRIDGE, JAN. 29, 1882.

In coming together to perform these last services for one whom we have long loved and honored, we cannot but feel that no ordinary life has now reached its earthly close. Whether we have known him in the pursuit of his chosen profession, as a teacher in the university, amid the amenities of private and social intercourse, or as an ardent and sincere believer in Christian truth,—we have been acquainted with one who was strong, genial, and helpful,—gifted with a marvellously active and retentive memory, with a mind quick in its perceptions, and full of rich and varied knowledge,—abounding in wit and anecdote, and, aside from his specialty the law, almost equally at home in the great problems of history and science, religion and philosophy. Some such picture as this must inevitably rise up before the mental sight of all who have known our friend with any degree of familiarity. But our purpose in assembling to-day is not to dwell on these earthly memories, pleasant though they be. We come together in the name of our Lord and Saviour, desiring in the solemn hour of death to receive of his Divine peace and consolation, to be strengthened by his truth, and filled with his spirit of love and trust, to acknowledge his infinite goodness in the taking away, no less than in the giving, of natural life, and to look, as far as we may, beyond this transient world of shadows and appearances to the eternal world of substance and reality. And how can we do this better than by recalling and briefly summarizing the religious faith of our venerable friend,—that faith of which he made no secret, which awoke his spiritual sensibilities in early life, which held the highest place in his affections and thoughts ever after, and by which he was cheered and sup-

ported as he passed into the valley of the shadow of death?

He believed, first of all, in a personal God of infinite love and wisdom, whose purpose in creating men was not temporal, but eternal. That God was, to him, not a far-off, mysterious, inaccessible being, but was revealed and manifested in the Divine Humanity of Jesus Christ. Having taken on himself our human nature and glorified it, he is the Omega, as well as the Alpha, the last, as well as the first. "In him," as our friend believed, "dwelleth all the fulness of the Godhead bodily"; and to him, as the Divinely-human One, by whom we have access to the Father, he offered up his prayers.

He believed in the Lord's overruling Providence as being the constant activity and government of Divine love and wisdom. Not for an instant can it withhold its tender care, or cease to be exercised in the smallest events and circumstances, as well as in the greatest. Hence there is no such thing as accident. All that takes place is Divinely foreseen and provided for. The Lord's Providence has primary regard to what is spiritual and eternal. Things natural and temporal are of value, only so far as they serve eternal ends. Accordingly all earthly trials and privations are to be viewed as mercifully permitted for the sake of man's higher welfare. We may not clearly understand the uses of any particular dispensation, or the effect which it produces on us; yet ought we not to doubt that it was intended to elevate and purify our characters, to wean us from vanity and worldliness, to deepen our sense of dependence on the Lord, or in some such way to do its part in preparing us for heaven. Presently this outer world in which we now live will pass from our sight. Then what joy will it be to know and feel that the infinite love which permits no needless suffering, and the omniscient wisdom which sees the end from the beginning, have watched over us every step of the journey, seeking to turn our sorrows into blessings, and to make our conflicts the harbingers of everlasting peace! In this assurance our friend lived and died.

It was not his belief that the Lord had placed us here on earth without a knowledge of his will and purposes; but he had a firm and steadfast faith in the Scriptures as a revelation of Divine truth to men. He had learned to see in them a deeper meaning than that which appears in the bare letter. To him their contents were transfigured. He read in the history of the Israelites the far greater history of the spiritual life and experience of man. Beneath the surface of their ceremonial precepts and observances, he discerned the changeless laws of heavenly order and happiness. In the story of our Lord's earthly life he saw not only a narrative of past events, but a shadowing forth of that Divine work which now and evermore he is doing in the hearts of those who trust in him. On these, and themes like these, our friend, especially of late years, has meditated day and night.

His belief has been that "all religion has relation to life, and that the life of religion is to do good." No mere profession of faith can satisfy the Lord's requirement. He has endowed human beings with freedom and rationality, to the end that they may not only understand his truth, but live according to it. This is their birthright and prerogative as men, whereby they are distinguished from the beasts that perish. To shun evil and do good is the great law of their life,— to shun evil, not as a matter of expediency or personal profit, but because it is sin against God,— to do good, because it is God's way of doing, while, at the same time, they believe and acknowledge that all their power is unceasingly imparted by him who is the one Divine Source of power. This relationship to the Lord is the essence of heaven and its happiness. It has often occupied the thoughts of him for whom we perform these services, nor do we doubt that he has set it before him as the chief object of his desire and efforts.

Our esteemed friend has regarded the other world as something very near and real. He has felt that it was round about the spirits or souls of men even while they lived on

earth. What the Bible teaches of the Lord's giving his angels charge over us, to keep us in all our ways, he has accepted as literal truth. Not that we can see the angels, or have any natural consciousness of their presence. Such experience does not fall to us in the ordinary and normal course of earthly life; yet is every man interiorly and essentially a spiritual being, dwelling in the spiritual world. When his natural body dies, he wakes to the clear perception of that world. With spiritual eyes he beholds its objects and inhabitants; with spiritual ears he hears its manifold voices. He comes into visible contact with loved ones gone before, and with the angels who have watched and guarded him. Nothing in him is changed. He has the same desires, faculties, and characteristics which he had while in the body. He has simply entered on a new and never-ending stage of human life.

Such were the ideas of death which our friend entertained. Let us listen to a few of his own words on the subject, contained in a recent essay bearing the significant title of "The Blessing of Belief": "It is wonderful," he says, "how entirely the events of life are misunderstood, because the veil that is spread over all nations causes almost entire ignorance concerning the Divine nature, action, and Providence. Take, for example, death. It is commonly regarded as the greatest of calamities. With the timid it casts a shadow over the whole of life. Let it come into a family, and it clothes them with the black garments which reflect the darkness of their hearts. And it is everywhere affixed to the worst crimes as the severest and most dreaded penalty. We read in the newspapers that a large ship has gone down in mid-ocean, full of passengers, all of whom are lost. It is a sad story. Most sad it is that so much suffering should have fallen upon them. If we are able to believe that it would not have fallen had it not been best for them, then is it most sad that they should have needed so much suffering. But how is it with their death? If, with the eye of faith, we could look through appearances to realities, we should

see that every one of them was *rescued;* was lifted out of the waters and placed upon dry land, amid loving friends, and full of life. This is the simple fact; and so they who looked upon the event from the other side, saw it. Perhaps you are very sick, and your honest doctor tells you, 'I can do no more; this disease, when it has gone so far, is necessarily fatal; you cannot recover.' If you knew and believed the truth you might say to him, 'From your point of view you are entirely right; but I know that I shall recover. There is a medicine which will cure me so perfectly that neither this disease nor any other will ever again assail me. This medicine is not within my reach; but it is in the hands of the Physician of my soul, and I am certain that he will give it to me in the very hour in which it is best for me. And blessed be his name that he has already taught me and enabled me to believe that death is but a step forward in life, and is as much his gift as life, and to them who believe in his name is the crowning good of life.'"

In the strength and fervor of this comforting faith, thus forcibly and beautifully expressed, our old friend has passed on to his home. Our love and blessings go with him. And may each and all of us so live that when death comes to us it shall be gladly welcomed as "the crowning good of life"!

CONJUNCTION WITH THE LORD.

The nature of the Lord's love is such that it desires to communicate what it has to others. But there are no others except as he creates them. He alone is in himself. It is not possible that the Divine should exist except in one, for in the one Divine is all, and so there cannot be another. And if we imagine another, for one to love the other would be to love himself, because there would be nothing in the other but was his own in the other.

The manner in which the only one living God forms another with whom he can be conjoined, and the manner of the conjunction, constitute the subject to be briefly considered.

In the first place, then, it is essential to conjunction that he whom the Lord creates to be conjoined with himself should be of such a nature as to appear to do what he does from himself,— that what he thinks should appear to be his own thought, what he wills should appear to be his own volition, and that what he does should appear to be his own act. If it were a plain matter of consciousness that the thought and volition in our minds, and the acts we do, are not ours, but those of another in and through us, there could be no conjunction, because we should in that case be consciously mere machines acted upon by a power outside of ourselves, and there would be nothing of ourselves to be conjoined with. We can, indeed, do nothing of ourselves; but if it were not the appearance that we act of ourselves, there would be nothing of the reciprocation which is an essential of conjunction. If we did not appear of ourselves to shun and fight against the evils forbidden in the commandments, and if we did not as of ourselves love the Lord and our neighbor, the Lord's desire of his being in us, and of our being in him, could never be accomplished.

But how is it brought to pass that a created being, one who has no life in himself, and nothing of his own, can think, will, and act to all appearance of himself, and so possess the capacity of a reciprocal union with the Lord? The wonderful result is accomplished by the Divinely wise way in which man is formed.

The Divine gifts which constitute the ground, the very essential basis of humanity, are freedom and reason. These are, of course, Divine creations. They constitute a work of the Lord looking to the end which his Divine love desires,— a reciprocal union with others outside of himself. The gifts of freedom and reason are so made that they do not appear to be given. They are intimately conjoined to man's life, so intimately that they appear to belong to him, and to be inherent (*injuncta*) in his life. (See D. L. & W., n. 68.) There is no appearance but that they belong to him. They seem to belong to him, and

they never cease to be thus his. Because of our possession of these faculties, our thoughts, our volitions, our acts have no appearance but that of being altogether our own. If we do what is contrary to the Lord's commandments, it is our own doing; if we think contrary to the Divine teachings, it is our own thinking; if we will contrary to the Divine will, it is our own volition. So, if we fear God and keep his commandments, it is, to all appearance, our own work; if we think from and acknowledge his Divine truth, it is our own thinking; and if we exercise love to him, and love to our neighbor, it is our own free exercise. It is forced into us by no one, but proceeds out of ourselves.

It is very evident that this apparent possession of freedom and reason, that the intimate conjunction of these faculties with our life, so that they seem to be inherent, and to actually belong to us, only gives one essential to conjunction, and not, without something else, conjunction itself. So far is this from it, that if we should actually confirm it with ourselves that these faculties are our own, and should claim all for which these capacitate us as our own, we not only should not be conjoined with the Lord, but disjoined from him, and should practically believe that we have the Divine essence in ourselves. (D. L. & W., n. 116.)

But possessing these faculties in the way we do is an essential of conjunction, for by virtue of our possessing them, what we have and what we do so appear to be our own, that there is something in ourselves to be conjoined with him who actually is in himself.

We come now to consider by what means man, who, in the way we have been contemplating, seems to have life in himself, comes into conjunction with him who, by his gift, causes this appearance, and who actually has all life in himself.

The conjunction is not affected at all by the removal of this appearance, for it continues in all its fulness forever; it is never taken away. It is always a necessity to conjunction. But it is a truth that freedom and reason are the

Lord's in us; that they are his perpetual gift. And it is the recognition of this truth with all that it involves, without any invalidation at all of the appearance, that brings about conjunction.

In order to the recognition of this truth, we must be led up to it by regular steps. We are, before regeneration, in states of mind involving the very opposite of this. Instead of being practically in the truth that there is none good but God, we think that we are good; and instead of loving to communicate good to others as the Lord does, we desire all to communicate it to us. In other words, instead of loving the Lord and our neighbor, from our hereditary tendencies we love ourselves and the world. The Lord by his Word, and his Providence, if we consent to be led by him, by impressing upon us one truth after another, leads us forward by successive steps towards a heart recognition of truth, and, among others, of the great truth that freedom and reason and all life are from God, that every real good of life is from the action of God, and every evil of life of man's action, separate from the recognition of the Divine. In D. L. & W., n. 68, we read:—

"There is from God in everything created, a reaction: life alone has action, and reaction is excited by the action of life: this reaction appears as if it belonged to the created being, because it exists when the being is acted upon; thus in man it appears as if it were his own, because he does not perceive any otherwise than that life is his own, when, nevertheless, man is only a recipient of life. From this cause it is that man, from his hereditary evil, acts against God; but so far as he believes that his life is from God, and every good of life from the action of God, and every evil of life from the reaction of man, reaction becomes correspondent with action, and man acts with God as of himself."

When by the Divine care, ceaselessly exercised, we have been led into the practical acknowledgment of these truths; when in our lives we recognize the fact that there is none good but one, that is God; when we recognize it as a prac-

tical fact that freedom and reason, the very essential elements of our humanity, are the gifts of God, and from them act with God, as of ourselves; then we are conjoined with him, and the end which from his Divine love he seeks is measurably accomplished.

It might perhaps appear that when in the Divine Providence we have become so wise as to perceive, know, and acknowledge that freedom and reason in us are the Lord's own, are his constant gifts, we should be deprived of that appearance of acting from ourselves which is the essential ground of conjunction. Strange, however, as this may appear, the very opposite of this is the truth. The more nearly man is conjoined to the Lord, the more clearly he perceives that his freedom and reason are the Lord's gifts; and the more distinctly he knows that he is the Lord's, the more distinctly he appears as his own, and has a sense of acting of himself.

And it is not difficult to see how this comes to be the fact. The Lord, in his Providence, by the commandments and other truths of his Word, leads us toward putting away what is evil as sin, and to doing what is good in obedience to him. By such means as these, what separates us from him is gradually removed, and we are brought nearer to him and come better to appreciate him, and what he does. In consequence of our better appreciation of him, we not only come to a right apprehension of the truth that we are his, but also into the full, undoubting, unquestioning recognition of his will that we be ourselves. He intends us to be ourselves, and his intention becomes a real, invulnerable fact to us,—one that we feel and recognize more fully the nearer we come to him, and the better we know that we are his, and the better we know what makes us his. And this is in evident accord with the declaration of Swedenborg:—

"The more nearly man is conjoined to the Lord, the more distinctly he appears to himself as if he were his own, and the more evidently he takes notice that he is the Lord's."—D. P., n. 42.

THYINE WOOD.

Before touching upon the proper pines, there is another member of the Cypress group which should be noticed, as it receives a passing mention in the "Apocalypse" under the name of *Thyine* Wood.

There seems to be no difference of opinion among commentators in designating as the tree intended one of the Thuyas, of which we possess familiar examples in our Arbor-Vitæ; one species of which is native to New England, and others are imported and cultivated in gardens. The native tree (Thuja Occidentalis) is known as the White Cedar in Maine, and is valuable for its soft fragrant wood, of light reddish-brown color, which is much used for shingles, and also for posts, being very durable.

The foliage of the cultivated trees is made close and thick by pruning, in which state they are planted for hedges, and pruned into quite solid walls and many fanciful shapes. The branches, with their many twigs clad in minute scale-like leaves, are flat; but the flat sprays do not lie horizontally like those of the Cedar and the Hemlock Spruce; there is much variety in their direction, but, on the whole, they have a vertical tendency.

The "Thyine" wood Mr. Grindon describes as follows: —

"Being highly balsamic and odoriferous, it was used for incense in primeval religious ceremonies, and thence received its name of *thu-on*, or 'wood-of-sacrifice,' as instanced by Haver in his charming description of the enchanted island of Calypso (*Od.* V. 60). The tree which yields it is the *Thuja articulata* of Desfontaines, the *Callitris quadrivalvis* of Ventenat, and the 'Algerian Cypress' of English catalogues. Nearly allied to the arbor-vitæ, it presents itself as a branching evergreen, provided with innumerable slender twigs, which are curiously jointed, clothed with minute leaves, and decked, in their season, with a profusion of inconspicuous yellowish flowers. Upon all the wild and uncultivated hills of Barbary

and Mount Atlas it is still to be found, though the majestic examples that grew anciently have seen no successors. The wood was valued not only for its odor when burned, but for its beautiful color — a dark and variegated hazel-brown — and its smooth and solid texture. Under the name of citrus, citron, or citrine-wood (just as we nowadays say 'rose-wood,' the odor of the latter corresponding with that of the flower), it was employed for the highest and most costly descriptions of cabinet-work. Cicero, Martial, and Lucan refer to its splendor and value; while Theophrastus recommends that it should be employed in the building of temples, seeing that edifices dedicated to the deities should be constructed of imperishable materials, and that the callitris wood in particular is one that bids defiance to the hunger of insects."

The sacrifices of the ancients consisted chiefly of innocent animals, and represented the reception of good affections from God, and the acknowledgment of all goodness as his. The custom of offering fragrant resin and gum, and sweet wood, for sacrifice, had its origin in the days when the significance of all these things was understood; and they were employed with careful discrimination and exact intention. The wood, therefore, which pre-eminently was called the "wood-of-sacrifice," must pre-eminently represent the knowledge of the reception of good affections from God.

The distinct horizontal planes of the Cedar represent, as we have seen, a rational discrimination between the several planes of the human mind; but the vertical planes of the Thuya foliage, blended, as they are, without vertical stratification, represent a perception of the principle which unites all planes of the mind from inmost to outmost; and that principle is the love of God. From this point of view, therefore, we come to the same conclusion that the tree represents a knowledge of the good affections received from God, and of their unity.

Thyine wood is associated in the Bible with "vessels of ivory," and therefore is said by Swedenborg to represent the natural good correlative to the truth represented by ivory. (A. R., n. 774). Now ivory represents the same as the teeth, which are the guards of the nutrition of the

body; and that is, the principles of good life by which every thing ought to be examined before it is admitted to the halls of the mind or of the community. The good correlative with such truth, is the knowledge of the increase of life from the reception of such things as bear the test. It is the knowledge of the reception of life from God by those who pass the gates of heaven, and the consequent increase of the life of heaven; it is the knowledge of the increase of good affection in the Church by the presence of those who bring upright lives to her service; it is the knowledge of the gift of good affections from God to those who are in the effort to do right.

SWEDENBORG STUDIES.

THE TRUE MEANING OF C. L., n. 178.

Attention has lately been called to the case of a gentleman in New Orleans by the name of Christy, and a series of articles appearing in the *N. C. Independent* from the pen of Dr. W. H. Holcombe, who is well known as an earnest and highly imaginative writer, and who now, in all sincerity, regards Mr. C. as an exponent of a higher life than our people have as yet reached, and as the precursor of a celestial state of things. Every one has a right to his opinion, and Dr. H. may be right in his opinion of Mr. C.'s case, but in one point at least there is an error; and this whole structure of theory is of such a sort, that if one stone crumbles the arch will no longer stand. This point is the so-called "unitization of sex," or, as Dr. H. expresses it, "his female counterpart is so absolutely one with him that she can occupy his body as if it were her own, he simultaneously occupying hers"; and Dr. H. continues:—

"This is clearly taught in n. 178 of 'Conjugial Love.' Two souls are there declared to be so united in heaven, as to both soul and body, that they are 'each in the other, mutually and inter-

changeably, as also in the flesh.' The fact of this unitization of sex in him is his letter of credit to all receivers of the Heavenly Doctrines."

Not too fast. This is not the first instance of an individual appearing to have been conspicuously favored in some way, and there may be here, as before, only disappointment in store for those who hasten to embrace the new "ism." Let a pause be made also by those who are disposed at once to reject such phenomena till they consider C. L., n. 178. If it means what Dr. H. believes, if it raises that putting on of others' states, which is a common thing in spiritism, to a heavenly perfection of religion, this should be known. If it means otherwise, its consideration may be the means of dispelling a delusion.

The question is simply this: Does the expression *mutuo et vicissim* mean "mutually and interchangeably," and so support this phenomenon? A negative answer must be given, for reasons soon to appear.

This is not an uncommon phrase with Swedenborg, and therefore, instead of making assertions or appealing to lexicons, it will be sufficient to look at other instances.

The tabernacle, which was the temple of the Israelites during their wanderings, and for some time after their settlement in Canaan, was composed of long, narrow curtains or strips, which, when the tabernacle was set up, were fastened together by a double row of loops and taches, so that the joining was perfect. The Scripture said, "and it shall be one tabernacle,"—that is, one tent-cloth. There was no interchangeableness in this. One curtain was not lost in the other, temporarily or permanently, but they were joined, Swedenborg says, *mutuo et vicissim*, which has been rendered "*mutually and in turns*." A better rendering of these words would be "mutually and reciprocally." Loops on one side would have made the union mutual, loops on both sides made it reciprocal. (A. C., n. 9610.)

Again we read in A. C., n. 4725, as to the conjunction of

truth with good, and of good with truth, that it takes place *mutuo et vicissim*, "mutually and reciprocally."

Speaking now of the union of hearts in a true marriage, we come to the following statements:—

"It was heard from those of the most ancient time, that conjugial love is such that it wishes to be wholly the other's, and this reciprocally, and when this takes place mutually and reciprocally (*mutuo et vicissim*) they are in heavenly happiness; and that the conjunction of minds is such, that this mutuality and reciprocality (*mutuum et vicissim*) is in each and every thing of life, that is, of affection and thought."—A. C., n. 2731.

"I have spoken with the angels as to the nature of this mutuality and reciprocality (*de hoc mutuo et vicissim, quale sit*), and they said that the image and likeness of the one is in the other, and thus that they cohabit not only in the particular, but also in the inmost things of life, and that the love and mercy of the Lord can flow into such unity with blessedness and happiness."—A. C., n. 2732.

With these passages before us, we can see at once the full meaning of C. L., n. 178.

"They who are in love truly conjugial feel themselves to be a united human being, and as it were one flesh. This fact is not to be confirmed from the mouth of any inhabitant of earth, but from that of the inhabitants of heaven, since love truly conjugial is not found at this day among men on earth, who are moreover veiled with a gross body which weakens and diminishes the sensation that the two consorts are a united human being, and as it were one flesh. And again they in the world who love their partners in marriage only outwardly and not inwardly do not wish to hear this, and they think of it lustfully from the flesh. It is otherwise with the angels of heaven, because they are in spiritual and celestial conjugial love, and not veiled with so gross a body as the men on earth have. I have heard the testimony of those who had lived in heaven for generations with their consorts [evidently referring to what is recorded in A. C., 2731] that they feel themselves to be thus united, husband with wife and wife with husband, each in the other mutually and reciprocally (*mutuo et vicissim*), as also in the flesh, although separate."

Thus it appears from the use of this expression in connection with the curtains of the tabernacle, with the union of good and truth, and especially with the conjunction in mind and life of the truly married, that what Swedenborg meant was a truly reciprocal conjunction,—a conjunction very different from, and very far above mere interchangeableness of personality and assumption of others' states such as is claimed for Mr. Christy, and is indeed in practice at large by spiritists.

DISTINCTION AS TO THE PRECEPTS.

At the end of his treatise on the twenty-third chapter of Exodus, Swedenborg, referring to the fact that the preceding chapters have been explained according to their internal meaning, "as they are perceived in heaven," gives warning against the false inference that thus their literal force is destroyed. Far from this, every jot is holy in view of its containing such treasures. Therefore the whole Word has been providentially preserved, and therefore these precepts, some of which concern rituals not now in force, retain their sanctity. As an example, the literal contents of the chapters twentieth to twenty-third are described as of three sorts, being either such as are "altogether to be observed," such as "may be usefully observed if one pleases," and such as have been "abrogated as to present use where the Church is." He then records this classification by an enumeration of the verses under three heads, and adds, "but, as already said, all are equally holy or equally the Divine Word." —A. C., n. 9349.

Unfortunately, as it must seem, the numbers of verses in the Bible of Schmidius which he used does not correspond always with that of our English Bibles, and consequently in transferring his numbers without change or note into the English translation of the "Arcana," some confusion was caused. Thus in the Schmidius version four precepts of the Decalogue were placed in one verse, but in our copies they are separate verses.

The numbers applicable to our Bibles, instead of those given in A. C., are as follows: —

I. "Wholly to be observed and done: xx., 3, 4, 5, 7, 8, 12, 13, 14, 15, 16, 17, 23; xxi., 12, 14, 15, 20; xxii., 18, 19, 20, 28; xxiii., 1, 2, 3, 6, 7, 8, 24, 25, 32.

II. "May be usefully observed if one pleases: xx., 10; xxi., 18, 19, 22, 23, 24, 25, 33, 34, 35, 36; xxii., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 21, 22, 23, 25, 26, 27, 31; xxiii., 4, 5, 9, 12, 13, 14, 15, 16, 33.

III. "Abrogated as to present use where the Church is: xx., 24, 25, 26; xxi., 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31, 32; xxii., 15, 29, 30; xxiii., 10, 11, 17, 18, 19."

It may be well to exhibit in the twentieth chapter the working of this corrected classification:

I. The precepts to have no other god; to make no graven image, nor to bow down to one; not to take the Divine name in vain; to keep holy the Sabbath; to honor the father and mother; not to kill; not to commit adultery, nor to steal; not to bear false witness, nor to covet; and to make no gods of silver or gold.

II. The precept to do nothing on the Sabbath.

III. The precepts to make an altar of earth and sacrifice thereon, with others on this subject.

The accuracy of this classification is seen at once; and it is also evident that while in this respect the precepts differ, yet, in the fact of their holy spiritual contents, they are precisely alike. Let it also be carefully noted that the precepts, which are now abrogated where the Church is, are not dispensed with in the way of disobeying where the Jews obeyed, but, as our Lord taught in the Sermon on the Mount, by keeping them in spirit.

WORD MISSING IN A. C., n. 2288.

In A. C., n. 2288, last lines, we read in the original edition,—

"Ita ex Divino Ipso, Humano Divino per Sanctum procedens regit universum."

This stands in our common translation thus:

"Thus from his essential Divine, the Divine Human, by the holy proceeding, he rules the universe."

But from what has just been said,— that when he passed from the world "he returned to the Divine itself, together with the humanity made Divine,"— it is clear that Swedenborg did not mean to put the Divine and Divine Human in opposition as being the same thing. Nor would he be likely to dispense with a preposition if he meant by *Humano Divino* to denote ruling by or in the Divine Human.

The suggestion made by Dr. J. F. I. Tafel, that *et* was omitted, seems correct, unless it may be said that what appears here as a comma after *Ipso* may have been a defective *et* which the printer mistook. Dr. Tafel retained the comma, but it is wholly unnecessary. This emendation would give this sentence:

"Ita ex Divino Ipso et Humano Divino per sanctum procedens regit universum."

"Thus from the Divine Itself and the Divine Human, through the holy proceeding, he rules the universe."

This suggestion receives confirmation from the reference to the number in Swedenborg's own Index, in which we read under the heading Dominus,—

"Quod Dominus regat universum ex divino ipso, ex divino humano, et ex sancto procedente, n. 2288."

It is evident that this reference requires in the original either *et*, between the first two terms, or *et ex*; and that the use of a mere comma would not express what is implied by the reference in the Index.

DID DISCIPLES UTTER JOHN VI. 30?

In A. R., n. 598, and in A. E., n. 706, Swedenborg, referring to John vi. 30-33, begins the quotation thus:

"The disciples said to Jesus, What sign doest thou that we may see and believe?"

This excites some surprise, because the twelve had crossed the sea on the previous night, and were with him at Capernaum, when the multitude, who had been fed the day before, found the Lord and asked him this question. A little farther on, verse 41, we read of the Jews murmuring as if all these questions were asked in a hostile spirit. But that they who first questioned him were really disciples, appears from verse 66, which says that then "many of his disciples went back, and walked no more with him." The saying in verse 59 that these things were said in the synagogue, is not understood to apply to all that precedes, but the beginning of the conversation was made in the open air by the eager disciples who, in honesty, asked for a sign, and said, when they heard his answer, "Evermore give us this bread." Many of these, influenced by the hostile Jews who afterward spoke, "went back."

It is unquestionably right, therefore, to speak of the question of verse 30 as having come, though not from *the* disciples (the twelve), yet from disciples.

BOOK NOTICES.

EVENTS AND EPOCHS IN RELIGIOUS HISTORY. By JAMES FREEMAN CLARKE. Boston: James R. Osgood & Co. 1881. pp. 386.

TWELVE lectures delivered in the Lowell Institute, Boston, make the substance of this book. Dr. Clarke is always entertaining, and has a cultured yet unadorned style, which makes his reader both respect him and feel at home with him. In this volume he has grouped sketches of the lives of persons who have exercised a marked influence for good upon religious thought: Buddha, Augustine, Anselm, Jeanne D'Arc, Savonarola, Luther, Swedenborg, George Fox, and Wesley, are some of the characters presented. The first lectures are on the catacombs, and give evidence of more careful study than the others. The author is interested in bringing out the fact that early Christian thought was free from many things, such as monasticism, gloomy views of

death, and the worship of Mary and the saints, which, as he shows, came in from Pagan sources. He is also fond of tracing from the early time that protest against church vices which finally resulted in Protestantism. The Gentiles are spoken of in a way which shows the author's good-will: —

"We follow the larger wisdom of our own Master, and where we find good fruit, argue that there must be something good in the tree. These myriads of our fellow-men follow their light. It may be a feeble one, but it is part of the same Divine light which we enjoy, for all truth and goodness must come from God; and wherever there is humanity toward all creatures, and hospitality to those who need it,— the love of truth, and reverence for the highest that men know,— there is evidence of the coming dawn which, by the blessing of heaven, shall shine both in them and in us more and more unto the perfect day."

Of Swedenborg, Dr. Clarke speaks pleasantly, but in a way which makes one marvel at his credulity. He is credulous to an extreme, as Joseph Cook and many others have been, in accepting as true, without any question or attempt at verification, the testimony of an unfriendly biographer; and he seems rather hastily to declare Swedenborg "one of the most insoluble of problems," and to pass on to those whose lives do not require thorough study.

Saying that he attempts "no systematic examination," he adds: —

"Was Swedenborg a mystic? He was one in this respect, that he asserted that there is in man an organ, which is neither reason nor faith, by which he can see the spiritual world."

He then alludes to statements represented to have been made by Swedenborg in regard to the other life, and presents everything apart from its principles, as if this world were the substance, and the spiritual world the shadow. He thus misses altogether what is essential and presents only what is unimportant, but he adds what must seem a paradox to many of his readers:

"One thing which differences Swedenborg from many mystics is, that he finds law everywhere. There is nothing arbitary in his visions of the other world. It is the home of universal law. Thus the doctrines of Swedenborg are a kind of Rationalism, — Mystical Rationalism, if you please, but still very rational always."

"With much that apparently indicates the personal limitations of the author, there remains a wonderful amount of wisdom."

It is evident that while public teachers insist upon giving hearsay accounts, their hearers will get but little information; and we

hope the time will come when a just (and simply just) biography will be supplied for the use of those who, thinking rather of the man than of the message, wish to give him his proper place among religious leaders.

The book is enriched with several good illustrations, is made up in the best manner, and will prove, especially in its earlier portions, interesting and instructive reading.

DIARY OF THE MISSION, SPIRITUAL AND EARTHLY, OF THE LATE JAMES JOHNSTON. 1881. pp. 523.

THIS large volume, bearing no publisher's imprint, has come to our hands by the kindness of Mr. A. W. Manning, of San Francisco, who learned of the manuscript from Mr. John Martin, of Liverpool, England, and who has assisted Mr. Martin in defraying the expense of publication and gratuitous distribution. We received the book with gratitude, read it carefully, and sent, as was requested, an opinion of its contents to the donor. With his permission we would also review it briefly for the readers of the Magazine.

On the back of the cover, we read that the book contains "angelic communications concerning the New Church and the spiritual state of Christendom." It was, undoubtedly, from the conviction that it would be instructive that this Diary was published.

James Johnston was a travelling bag-pipist, and then a Manchester operative. His life seems always to have been one of honest struggle for bread. He read his Bible, and had some knowledge of Swedenborg's "Arcana." While a strolling player sixty-five years ago, he came into some degree of communication with spirits, and this was afterward increased as he went on Sunday mornings to the fields and meditated on his religious reading, on the state of the churches about him, and on the sufferings of the laboring classes. We know that such meditation, if persisted in, is likely to draw us into communication with spirits who are attracted according to the nature of the thoughts. Swedenborg, in a letter to the Landgrave of Hesse-Darmstadt (Tafel Doc., ii. p. 388), speaks of this in a particular case, and treats the subject generally in H. H., n. 249, saying,—

"They who think much on religious subjects, and are so intent upon them as to see them inwardly, as it were within themselves, also begin to

hear spirits speaking with them; for matters of religion, whatever they are, when of himself a man dwells upon them, and does not vary them with the different affairs which are uses in the world, pass more within and there abide, and occupy the whole spirit of man, and enter the spiritual world, and act upon the spirits who are there."

Johnston found himself in consultation with Abraham, David, and other Bible characters, as also with kings, queens, and the like. That these were only feigned characters, appears clearly from the nature of their speech, for they always asked the news first and then remarked on it, as also from all that they did and required him to do. This simulation, which results from entering into what is of the man's memory and thought, is spoken of by Swedenborg in S. D., n. 2861.

Johnston gives account, in a candid and modest way, of many meetings held with the spirits who made him in particular, and his son and Mr. John Martin in a lower degree, their representatives on earth. It is noticeable that they merely heard his opinion and then confirmed it; and that what is given as original with them seems wholly valueless, being included in his own opinion, except, for instance, the many directions as to the clothing of the representatives, going even to the length of injuring the flesh, and their pretence of assisting in political revolutions. There was almost invariably a direction to give money, very little, of course, to some needy person, and Johnston obeyed with fidelity. The scene of the poor, over-worked and already indebted man sitting in the wet fields at daybreak counting out half-pennies, in order that the first created man, and perhaps fifty others, including false kings and queens, might give a little to his poor widowed neighbor, is oft-repeated and always pathetic.

There was some dangerous flattery of Johnston (see on pp. 133, 138, 141, 143, 168, 204, 208), and he was led to address in a high spirit some letters to ministers, who, very likely, needed advice, but would scarcely understand what he meant. He also became very credulous, as when he received "Bonaparte's" assertion that his expedition to Moscow was "to divide that unwieldy country," as if the fault were wholly with Russia for being temptingly big.

The whole tenor of the Diary is so honest and devout that no extract, which might cause a smile, can properly be made; and we know of none not likely to do so.

Mr. Martin, whose pleasing portrait is given, and who must have been very young at the time these things occurred, would

have done as well, it seems to us, to have left them in manuscript. Since then several similar cases have been known, and their occurrence has not only caused deep regret, but has evidently lessened the usefulness of the victims. It is a risk which no one should run, and, except as a warning to others, the publication of this and like accounts can do little good.

The Temple Rebuilt. A Poem. By Frederick R. Abbe. Boston: D. Lothrop & Co. 1882. pp. 251.

This long poem treats in its ten "books" of the "edifice," which is the soul; the "ruins" resulting from sin; the "new foundation," treating of the preparations for renewal; the builders or agents in the work; the sacred implements; "the sanctuary, or nearer circles of love and holy effort"; "the court of the nation," or Christian patriotism; "the court of the world," or the welfare of all nations; "the consummation and issue of the everlasting scenes, and universal praise." Mr. Abbe has a noble theme, to which he responds with great fervor of poetic feeling, and with occasional marked success in utterance. Take, for instance, a few lines in his opening: —

> "Submissively the planets wheel their course
> In the nice circles of eternal skill.
> The even balance of the universe
> Hangs to the hair. The punctual seasons roll,
> And Nature never swerves. But Freedom may
> Usurp the potent rein, run the fell round,
> Puff with proud petulance, and scorn the hand
> Which cannot fealty force. . . . The touch of God
> The ready planet rules; his full hand, man:
> Man, but an atom, yet an atom great
> With possible convulsion of a world,
> With ruin of immortal interests;
> Man, the ruled arbiter of destiny,
> A sovereign subject, and a vassal king."

The whole poem is thoroughly Miltonian, not only in metre, but in theology, and is, indeed, for the present century, a remarkable exhibit of the faith founded on the apparent truths of the Word. Divine anger, two thrones and deities, literal hell-fire, bodily resurrection, the destruction of the earth, are all here. The last the poet observes with peace:

"On a cloud,
Securely sitting in the gracious smile,
Without a fear I watch the fearful scene;
And that, whose very thought once stirred dismay,
Now, in the open vision, but appears
Resplendent with the majesty of God,
Correcting for the chorus of his throne."

When our Lord's life, rather than his suffering death merely, is seen to be the redemption; when, instead of a contract and a scheme, we realize the one God coming forth in mercy; when the realities of heaven are pictured in lieu of the empty ecstasy here portrayed, we shall have a poem indeed.

The publisher's work is done with tasteful neatness.

Five Sermons on Marriage. By Charles H. Mann. New York: E. H. Swinney. 1882. pp. 48.

These sermons are announced as "giving some practical bearings of the teachings of Swedenborg's work on 'Conjugial Love'"; and bear evidence to the clear and honest sermonizing of the editor of the *New Jerusalem Messenger*. The topics treated are: (1) Popular Misconceptions; (2) True Marriage; (3) The Realization on Earth of True Marriage; (4) Unhappy Marriages; (5) Marriage in Heaven. We make an extract from the third sermon, and heartily commend it, and all the rest: —

"Another hindrance to the realization of such marriages on earth, is the unhealthy methods of association between the sexes. The subjects of thought which are the basis of conversation between men and women, and especially between the young, should be more of the ordinary, common sense affairs of life, as well as the more serious topics that concern us. Pleasantry and sentiment are all well in proper places, and in proper amounts, but like cakes and confections among the foods for our bodies, they are entirely inappropriate as a basis for healthful life. I apply this remark particularly to the young, and it has been one of the wonders of the subjects of my observation, that parents should often prefer that their sons and daughters should be educated apart, and thus that boys and girls should be entirely separated in the ordinary and healthful affairs of life, but should occasionally be brought together under the glare of lamp or gaslight, dressed in garments which are not their ordinary costume, to converse on frivolous, stilted and artificial topics. Such association is unhealthy and untrue, begetting an entirely unnatural state between young men and young women, and unfitting them for the exercise of true judgment and common sense on the subject of marriage, while upon their correct decision on this subject all their future success and happiness are to depend. Without entering upon the discussion of the question of the wisdom of coeducation as an educa-

tional system, as a method of healthful association of boys and girls it is invaluable. That young people should see each other in their working costumes, and associate in the ordinary departments of their life's efforts and culture, is the best preparation we can give them for understanding each other in after life. Indeed, that men and women should associate as far as possible, at least in their sympathies and thoughts, in every relation of their several lives, is a most necessary condition for the realization of true marriage on earth."

The Use of Tobacco. By J. I. D. Hinds, Ph. D., Professor of Chemistry in Cumberland University, Lebanon, Tennessee. Printed for the Author, 1882. pp. 138. Price 75 cts.

Although this neat little book is not in our field, yet we wish to say that, having received it with the request to notice it, we have read it with much interest, and would commend it heartily, not only to those who are addicted to the use of tobacco, but to those who may be seeking for a brief and cogent treatise to bestow upon others. Prof. Hinds is very gentle, undogmatic, and candid in his language, and his essay can be read by any smoker without unpleasant feeling; but we do not see how it could be read by one unmoved. After giving a full and very interesting scientific account of the weed, the author proceeds, with frequent citations from high medical authorities, to treat of the bearing of its use upon ill-health and immorality. A strong point is made in reference to the effects of the parent's habit upon the health of the offspring.

Words for the New Church. Part VIII., No. 2. Philadelphia: J. B. Lippincott & Co. 1881.

This is a handsome pamphlet containing a careful historical sketch of primitive and mediæval Christianity, and a few notes and reviews. The Convention and this Magazine are referred to in a way which leads us to think that the anonymous writer does not regard New-Church people as infallible.

Memorial to the General Convention, etc. By B. F. Barrett. Philadelphia: Swedenborg Publishing Association.

It is not uncommon for a zealous worker to see faults in his brethren, especially in editors who must sometimes return an article; but a pamphlet which criticises them needs no reply in kind.

THE WINE QUESTION IN THE LIGHT OF THE NEW DISPENSATION. By JOHN ELLIS, M.D. New York: Published by the Author, 1882. pp. 228.

DR. ELLIS is well and favorably known to our people as the author of a useful volume on "The Avoidable Causes of Disease." He has also published and distributed widely at his own expense a pamphlet called "An Address to the Clergy," designed to call attention to the Iungerich gift-books. More recently he has given time and money to two publications intended to promote temperance in general, and the use of unfermented wine at the Holy Supper in particular. In connection with this effort, he has come into some opposition to many of our people who take a different view of the signification of fermented wine, and, with the intensity of feeling often found in temperance reformers toward those of their own party who slightly differ from them, he has treated them with sharp criticism.

In this volume, which is printed and bound in excellent taste, there are chapters on the philosophy of the New Church in its bearing upon the subject, on alcohol as a poison, on the two kinds of wine, on the wines of the ancients, on the attitude of our periodicals, on communion wine, and on prohibition, with a closing appeal to the men and women of the New Church. In regard to the positions taken, the views which commend themselves to many have already been expressed in our pages in articles on "Intemperance," March, 1880, on the "Use and Abuse of Wine," May, 1880, on the "Good Correspondence of Pure Fermented Substance," June, 1880, and on "Wine in the Word and the Doctrines," September, 1881; and these views, it still seems to us, are correct. We gladly accord to Dr. Ellis, however, the right of opinion and expression, and, although he seems to us wholly to have misapprehended our purpose, and that of others, in expressing the results of careful studies conducted in a spirit which makes no excuse for intemperance, we have no wish to make such reply as would only lead to further discussion. We shall not agree, however, to be read out of the list of temperance workers, nor shall we, for the sake of occupying the position assigned us in this publication, cease to place the weight of this Magazine on the side of temperance.

MONTHLY NOTES AND COMMENTS.

Where to Learn to be a New-Church Minister.

A LETTER lately received from a gentleman who is preparing for the New-Church ministry in a theological school conducted by Methodists, is so candid in spirit that we feel free to make his situation the subject of a friendly criticism.

It may certainly appear that the equipment of a large seminary, numbering among its instructors those whose reputation for scholarship is national, would afford intellectual facilities which no school of ours could furnish; that the daily contact with great preachers and writers would be valuable, and that the opportunity at such a school for mingling with many students in emulative study, would be highly beneficial. It may also seem, since the New Jerusalem is a new age of Christianity rather than a new sect of Christians, that the attitude of those who, in receiving the doctrines of the New Church, give up their former church relations and form societies of their own, is wrongly taken; and that the establishment of a distinctive ministry and of theological schools to prepare men for that ministry is unwise, and indicative of a narrow spirit unworthy of a New Churchman.

But this latter point is scarcely open to argument. Our early receivers of the doctrines were not tolerated where they were, but were compelled to retire, so that the question of establishing societies was simply one of their obtaining religious privileges. But suppose that they had been regarded without suspicion and condemnation; they could have remained only on condition of putting their light under a bushel. The opposition of belief was so direct that they could no longer assist in promulgating Calvinism, and that their former brethren could not have any known connection with the New Church.

Therefore, for their own sake and their unchanged brethren's sake, but especially for the truth's sake, they received dismissals, and began by twos and threes to meet in the name of the Lord Jesus. In their Bibles, now become unspeakably precious, they read, from them they sang praise, from them they offered prayer. They meant no harm to the old, they received the new in no spirit

of exclusiveness, and they welcomed every evidence of improvement everywhere. "Peace, peace to him that is far off, and to him that is near," seemed to be their motto.

A ministry grew up among them because they needed it, and had men who seemed adapted to its performance. How to order the ministry, and how to introduce men into it, were questions which they must answer at once, and which they were not certain to answer correctly at once; but, if they provided as seemed best for the time, they did all that could be expected of them.

After a time, the matter of a theological school, or several of them, was sure to arise, and did arise. No one doubted the advisability of establishing one or more such schools. The ministry had consisted hitherto of those instructed in other schools, who had afterward become New Churchmen, and of those who had been under the instruction of our older ministers. Neither way was so good as to have schools of our own, and the need was felt strongly by those already in the ministry. Consequently, when six young men presented to the Convention a request that a school be opened for their benefit, all felt that the time had come; the request was granted, and a committee was raised representing the country from Maine to Illinois to see what could be done. The result was the establishment of the school now located in Boston.

Now shall one choose this or such a school as a means of preparing for the New-Church ministry? Presumably, yes. It is trying to do what he wishes to do. Its whole energy is exerted in meeting precisely his want. Without saying a word in depreciation of any other school such as our friend is attending, we may say that, although its instruction may be very different from pure Calvinism, its teachers do not aim to do what he needs. He wishes to be taught the distinctive principles of the New Jerusalem, they do not aim to teach them; he wishes to understand the Word in its spiritual interpretation, they do not so understand it; he wishes to be prepared to lead men to the Lord God the Redeemer, but they hold to very different views of him; he wishes to come forth into the light and life of the New Age, but they do not so lead him. And since they cannot make a good New-Church minister of him, it is difficult to see how they can make a good Methodist minister of him. He has gone to Germany to learn French, and has taken a long way when there was a short one.

Trusting that these remarks do not seem superfluous, we would

add a bit of personal experience: In the days when what was then the only school was holding brief summer sessions at Waltham, a young man, who wished to continue his studies through the winter, thought to enter a theological seminary of high standing, and to which he felt drawn because it was in charge of the body which he had only lately left. He sought out the leading professor, and received, then and always while connected with the school, the utmost courtesy. Upon inquiry, he learned that this professor was giving his main attention to staying the advance among the students of German Rationalism. Not needing this aid, further inquiry was made, and it was found that the only practical study of unquestionable value was that of the Hebrew. A class in this, consisting of about a dozen, was joined at once, and the teacher, a man of very large attainment, proved very helpful in the study of the grammar, but wholly deficient in any perception of or ability to impart the spiritual force of the text. This did not daunt our young man, but it was found that the study seemed to the others of no importance, so that in a few months he was alone in the class. Meanwhile the kindness of his pastor had enabled him to carry forward in some degree his other studies; but, had the school then, as now, held a long session, he would have been clearly in the wrong in not availing himself of it.

We would say, then, build up theological schools for the New Church. They are essentially needed. They have a field of their own, at least for generations to come. And if one would be a New-Church minister, and be openly, wholly such, let him, by all means, learn at the schools where, and where only, his peculiar use is valued and taught.

The Date of the Pentateuch.

The reason that such false criticisms as those of the Dutch school have been permitted to appear, even if they seem for a time to weaken in some minds the power of the Holy Word, is seen when they are met by the studies of more careful scholars. Our readers will be interested in the following extract from an article in *The Contemporary Review* from the pen of Reginald S. Poole, of the British Museum: —

"The Egyptian documents emphatically call for a reconsideration of the whole question of the date of the Pentateuch. It is now certain that the narrative of the history of Joseph, and the sojourn and Exodus of the

Israelites — that is to say, the portion from GEN. xxxix. to EX. xv. — so far as it relates to Egypt, is substantially not much later than B.C. 1300: in other words, was written while the memory of the events was fresh. The minute accuracy of the text is inconsistent with any later date. It is not merely that it shows knowledge of Egypt, but knowledge of Egypt under the Ramessides, and yet earlier. The condition of the country, the chief cities of the frontier, the composition of the army, are true of the age of the Ramessides, and not true of the age of the Pharaohs, contemporary with Solomon and his successors. If the Hebrew documents are of the close of the period of the kings of Judah, how is it that they are true of the earlier condition, not of that which was contemporary with those kings? Why is the Egypt of the Law markedly different from the Egypt of the Prophets, each condition being described consistently with its Egyptian records, themselves contemporary with the events? Why is Egypt described in the Law as one kingdom, and no hint given of the break-up of the empire into the small principalities mentioned by Isaiah (xix. 2)? Why do the proper names belong to the Ramesside and earlier age, without a single instance of those Semitic names which came into fashion with the Bubastite line in Solomon's time? Why do Zoan-Rameses and Zoar take the places of Migdol and Tahpanhes? Why are the foreign mercenaries, such as the Lubim spoken of in the constitution of Egyptian armies in the time of the kingdom of Judah, wholly unmentioned? The relations of Egypt with foreign countries are not less characteristic. The kingdom of Ethiopia, which overshadowed Egypt from before Hezekiah's time, and throughout his reign, is unmentioned in the earlier documents. The earlier Assyrian Empire, which rose for a time on the fall of the Egyptian, nowhere appears.

"These agreements have not failed to strike foreign Egyptologists who have no theological bias. These independent scholars, without actually formulating any view of the date of the greater part of the Pentateuch, appear uniformly to treat its text as an authority to be cited side by side with the Egyptian monuments. So Lepsius, in his researches on the date of the Exodus; and Brugsch, in his discussion of the route; Chabas, in his paper on Rameses and Pithom. Of course, it would be unfair to implicate any one of these scholars in the inferences expressed above; but at the same time it is impossible that they can, for instance, hold Kuenen's theories of the date of the Pentateuch, so far as the part relating to Egypt is concerned. They have taken the two sets of documents, Hebrew and Egyptian, side by side, and in the working of elaborate problems found everything consistent with accuracy on both sides; and, of course, accuracy would not be maintained in a tradition handed down through several centuries."

Swedenborg's Works at a Reduced Price.

WE learn with very great pleasure that the American Swedenborg Printing and Publishing Society, located at No. 20 Cooper Union, New York, has so reduced the prices of its books, that the "True Christian Religion" is sold for one dollar, the "Arcana

Cœlestia," "Apocalypse Revealed," "Conjugial Love," and "Miscellaneous Theological Works," for sixty cents a volume; and "Divine Love and Wisdom," "Divine Providence," "Four Leading Doctrines," and "Heaven and Hell," for fifty cents each. The whole nineteen volumes are now offered to clergymen for seven dollars and a half, and those not embraced in the Iungerich gift for six dollars.

This movement will be sure to vindicate itself. If large prices are sometimes thought to be warranted by small sales, they are certainly a bar to large sales, and every sincere New Churchman will welcome this evidence of an effort to increase the sale and thereby the distribution of the works. What changes have taken place in this respect since the time when Thomas Worcester, receiving, at the outset of his services, fifty dollars from the little group of people then in Boston, sent it all to England to procure a copy of the "Arcana"! With public libraries supplied freely, with three of the works free to clergymen and theological students, and with the remainder at a nominal price, there would seem to be nothing further to ask, unless we mention the needs of our own ministers, who are almost always lending, if not giving away, their books, and who have been tempted to look with envy on the privileged recipients of the gift-books in other religious bodies.

American Tract and Publication Society.

The sixteenth annual report of this Society shows good progress in the work of publishing and distributing the works of Swedenborg and tracts. Of the latter, 200,000 have been sold or given away during the year. The distribution of the works of Swedenborg to clergymen, on applications accompanied by the charge for postage, has proceeded as before; and we have the remarkable statement that by this Society and Mr. Iungerich no less than 55,100 copies of Swedenborg's works have been given out up to this time, together with 5,500 copies of his biography. The pamphlet contains extracts from many interesting letters, representing various sections and sects.

The work of this Society seems to be done very efficiently, and in just the right spirit. Its treasurer, Geo. Burnham, S.W. corner Broad and Spring Garden Streets, Philadelphia, will gratefully receive and acknowledge donations We hope that so good a work, so well done, will receive the support of all our people.

Louis C. Iungerich.

The death of Mr. Iungerich, which occurred at Philadelphia, March 13, in his seventy-ninth year, is an event which removes him from a body in which he has endured much suffering, and which leads all to express the feelings with which they have regarded him in his great work of distributing Swedenborg's works to the clergy. Although others have done very much, not only in a pecuniary way, but in the devotion of their lives to the cause of disseminating the truths of the New Age, Mr. Iungerich took up a part of the work which has borne good fruit where all could see it. When he first offered a thousand copies of the *True Christian Religion* to the Protestant clergy of America on payment of postage, he seemed to many to be trying an unwise experiment. It was thought, not without reason, that the books would be received as mere curiosities of literature, or would be read to be misrepresented, and so forth; but, as we look back over ten years; as we learn that 55,000 volumes have been already distributed; and as we read, from year to year, extracts from some of the letters received by his agents, we feel Mr. Iungerich's fame to have been fairly won. We understand that he has created a permanent trust for the continuance of this work. His wisdom in commencing at once, when his mind had come to a decision on the subject, to execute the provisions of his own will, cannot be too highly commended; for in this way he learned how the work should be done, what associates could best be intrusted with the work at his death, and, more than this, he entered fully into the joy of making his gift and bringing it into its exercise.

We hope and believe that the distribution has only begun, and that the trustees have imbibed the spirit of their principal.

SIXTEENTH ANNUAL REPORT

OF THE

OFFICERS AND MANAGERS OF THE AMERICAN NEW CHURCH TRACT AND PUBLICATION SOCIETY, FOR THE YEAR ENDING DECEMBER 31, 1881.

THE work of the Society for the year 1881 has been large and full of encouragement. The field of its operations is steadily widening, and all the indications point to a rapidly increasing demand upon its resources. The call for tracts has been unusually large. In 1879 24,000 were circulated. In 1880 the number sold and given to missionaries reached 90,000. The year just closed shows an aggregate of sales and distributions of over 200,000; and the demand is so active that, as we begin the new year, we have to give our printers an order for 25,000 copies of various tracts in the different series to fill up exhausted numbers.

Many of the facts, incidents, and results attending this large circulation of tracts, as they have come to our knowledge, have been exceedingly interesting and encouraging. They are finding their way into the hands of hundreds, may we not believe of thousands, who are thirsting for living

waters and hungering for the bread of life. We hear of the good they are doing, not only from various parts of our own country, but from England and the continent, and even from India and Australia. A sea-captain found one of our tracts, a sermon by Mr. Giles, in Calcutta, and was so deeply interested in its contents that he resolved if his ship ever came to Philadelphia that he would hear him preach. The ship did arrive in Philadelphia, and the captain came to church and made himself known. When he sailed he took with him a bountiful supply of tracts, which he means to give a wide circulation. Many clergymen in the various Christian denominations are asking for these tracts, and cases have come to our knowledge where they have encouraged members of their congregations to read them.

Their use by Societies as a means of extending a knowledge of our doctrines in their particular localities is increasing. One Society alone has distributed over 50,000 during the past year. In this case, besides having two tables in the vestibule of the church well supplied with tracts, a particular tract is taken for use each Sunday, and copies presented to such of the congregation as may desire to have them as they are leaving the church. This is done by ushers. Usually a thousand copies, and sometimes more, are taken away every Sunday. By this easy method, sermons preached to a few hundred people are repeated to thousands, and the doctrines of our Church brought to the

attention of large numbers who might, but for this means, never have heard of them. The effect upon the attendance at worship has been marked and deeply gratifying. Strangers are constantly making their appearance, and the congregation has steadily increased until it has been more than doubled within the space of two years; while the Society has received large accessions to its membership. Another Society has used 16,000 tracts, another 5000, and another over 3000.

If we had space we could give pages in this report to the detail of facts and incidents of a most interesting and encouraging character which have attended the wide distribution of these "white-winged messengers," as a grateful invalid called them in expressing her thanks for the light and comfort they had brought to her chamber of weariness and suffering. In an appendix will be found a number of extracts from letters, in which the writers speak of the good which has been done or received through the circulation of these tracts.

NUMBER OF TRACTS PRINTED AND CIRCULATED.

The number of tracts on hand Jan. 1, 1881, was .	55,600
Printed during 1881	250,000
	305,600
Sold and distributed in 1881	205,261
Tracts on hand Jan. 1, 1882	100,339

Of the 205,261 tracts circulated during the year about one-half were sold, and the rest distributed through missionaries, and in various ways by the

Board, as opportunities for their useful employment in making known our doctrines were presented.

AIDING MISSIONARY WORK.

The Society has published a neatly printed and bound "Pocket Edition" of Swedenborg's "NEW JERUSALEM AND ITS HEAVENLY DOCTRINES."

In getting out this edition two objects were had in view. One was to obtain a wider distribution of this most important work, in which the whole system of New Church doctrines is so clearly presented and expounded by Swedenborg in the briefest possible space; the other, to supply New Church missionaries with the means of securing additional pecuniary aid, and thus enabling them to keep more constantly in the field and to do a larger work.

To this end the Society has issued a circular addressed to New Church missionaries, in which they offer to supply them with as many copies of the book as they can sell, the proceeds of all sales to be retained by the missionaries as a contribution of the Tract Society in support of the work in which they are engaged.

It was near the close of the year before this edition of the "HEAVENLY DOCTRINES" was ready, and missionaries notified that they would be supplied with as many copies as they could use. The response was immediate and encouraging, and in a few weeks some 1500 were called for. As the first edition of the work was 5000, we can promptly supply all orders that may come.

"POCKET EDITIONS" OF SWEDENBORG'S WORKS.

It is the purpose of the Board of Managers to issue, as fast as practicable, "Pocket Editions," uniform with "THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINES," of most of the smaller works of Swedenborg, such as "THE DOCTRINE OF LIFE," "THE DOCTRINE OF FAITH," "THE DOCTRINE OF CHARITY," "THE DOCTRINE OF THE LORD," etc., and to supply them to missionaries without charge. As they come from the press they will be duly advertised in the *New Jerusalem Messenger.*

As these "Pocket Editions" will be clearly printed in good sized type, and neatly bound in flexible covers, individuals and Societies will find them well adapted to the use of making known our doctrines to others.

BOOKS SENT BY OUR SOCIETY TO CLERGYMEN AND STUDENTS.

During the year 1881, 1300 copies of "HEAVEN AND HELL" and 1000 copies of "THE LIFE OF SWEDENBORG" have been sent to clergymen, theological students, and others, making 2300 volumes. This makes 24,800 volumes distributed by the Tract Society since this work began. Of these, 19,300 were copies of "HEAVEN AND HELL," and 5500 copies of "THE LIFE OF SWEDENBORG."

MR. L. C. IUNGERICH'S WORK.

The calls for "THE TRUE CHRISTIAN RELIGION" and "THE APOCALYPSE REVEALED," offered to

clergymen by Mr. Iungerich, continue numerous. He has had applications for and supplied 1300 copies of "The True Christian Religion" and 1000 copies of "The Apocalypse Revealed" in the past year. The total number of volumes thus distributed by Mr. Iungerich now reaches the large aggregate of 35,800; or 21,300 of "The True Christian Religion" and 14,500 of "The Apocalypse Revealed."

The work of Mr. Iungerich added to that of our Society shows that 3600 volumes of Swedenborg's writings and 1000 copies of the "Life of Swedenborg" were sent to clergymen and theological students during the past year in response to applications for the books; making a total distribution of 55,100 volumes of Swedenborg's writings and 5500 copies of the "Life."

THE WORK OF THE TRACT SOCIETY NOT LOCAL, BUT GENERAL.

The American New Church Tract and Publication Society is not governed in its operations by local, but by general interests. It seeks to act in harmony with all organizations which have for their end the establishment of the Lord's Kingdom upon the earth. The work it does at any time is that which, in the judgment of its Board of Managers, is most likely to serve the best interests of the Church. Its issues of tracts have for some time been almost exclusively confined to Mr Giles's sermons and doctrinal lectures, because the wide

and steadily increasing demands for these sermons and lectures indicated to the Board a line of useful work which it promptly followed.

The fact that Mr. Giles's Society offered to take at least one thousand copies of any lecture or sermon by their pastor which they wished to have printed, was regarded by the Board as a sufficient reason for issuing it as a tract. And it is ready to do the same for any other Society of the New Church; charging $10 per 1000 for the first 1000 copies of each tract so issued, and at the rate of $7 per 1000 for all subsequent orders. As the stereotype plates of each tract of 16 pages cost our Society $25.00, and the manufacture of the tracts an average of over $7 per 1000 more, it will be seen that the largest part of the expense must fall upon us. But we will gladly do the work for any Society that desires to add to the influence of its pulpit the still wider influence of the press.

TRACTS SUPPLEMENTING PULPIT WORK.

Will not the good results which have followed the distribution of tracts at the close of Sunday services by some of our Societies encourage other Societies to do the same? Societies not large enough to order 1000 copies of a new tract can be supplied from our printed list with any they may select at the rate of $1 per 100. If ordered by mail, 20 cents additional will be required for postage.

Orders for Societies, in quantities of 100 or over, must be sent to Mr. Julien Shoemaker, No.

715 Market Street, Philadelphia. All other orders will be supplied by Mr. E. H. Swinney, No. 20 Cooper Union, New York, at published rates.

As we said in our last report, the value of tracts as "silent missionaries" is very great, and when used freely and with intelligent care may be made largely effective in spreading a knowledge of our heavenly doctrines. If every Society of the New Church, and every individual member of each Society, were to become a centre of distribution—"a city set on a hill"—the visible growth of the New Church would soon be far more rapid than it has ever been. There is scarcely a New Churchman anywhere who might not distribute from one to two hundred tracts in a year, and scarcely a Society which might not put as many thousand in circulation.

DEPOSITORY FOR TRACTS.

Our depository for tracts is with Mr. E. H. Swinney, No. 20 Cooper Union, New York City. A list of those contained in the different series, as far as issued, will be found on other pages of this report, with the prices at which they will be furnished in smaller or larger quantities. All New Church missionaries supplied in any quantities they may desire, *free of charge*, on application to Mr. Swinney.

TREASURER'S STATEMENT.

The receipts for the year were:

Nominal balance on hand Jan. 1, 1881 . .		$3979.56
Total receipts from subscriptions, of which a detailed statement is given at the end of this report		1184.11
From J. B. Lippincott & Co. (royalty), to Jan. 1, 1882		20.61
" sales of books and tracts, as follows:		
First New Jerusalem Society of Philadelphia	354.12	
Brooklyn Society	120.00	
E. C. Pease, Providence . . .	35.00	
Maryland Tract Association . .	31.62	
Washington Society	21.08	
Rev. John Doughty, San Francisco .	20.00	
Baltimore Society	15.00	
Cincinnati Society	14.00	
Wilmington Society	10.00	
A. G. Reid	6.20	
Hervey Lightner	5.00	
E. H. Swinney	206.69	
Julien Shoemaker (sundry sales) .	42.56	
" C. D. Hutchinson, rents of property at Pepperell, Mass., from Nov. 13, 1880, to Nov. 13, 1881		263.42
" estate of J. Loring, rents of Pepperell property from November, 1878, to November, 1879		263.43
" Patrick Hayes, interest on balance of mortgage ($1160) from October, 1879, to October, 1881		139.20
" proceeds of securities and income .		2400.00
		$9131.60

The disbursements for the year were:

Paid J. B. Lippincott & Co., balance due Jan. 1, 1881	$2238.35	
" for advertising list of tracts, etc., in *New Jerusalem Messenger*	35.00	
" *New Church Independent*, for same	30.00	
" two of the relatives of the late Dr. John Jackson, in full settlement and compromise of all claims against his estate	6000.00	
" Rachel Jackson, annuity, two payments	50.00	
" for telegrams, etc., to Oregon	33.09	
" Julien Shoemaker, sundry expenses, expressage, postage, etc.	40.39	
" taxes for 1880, Pepperell property	30.48	
" repairs for 1880, Pepperell property	31.44	
" insurance for 1880, Pepperell property	25.00	
" L. P. Blood, services, Pepperell property.	25.00	
		$8538.75
Nominal balance in hands of Treas. Jan. 1, 1882.		$592.85
There is due Messrs. J. B. Lippincott & Co., for manufacturing books and tracts up to Jan. 1, 1882		4136.57
Apparent deficit		$3543.72

Enough money is in transit from Oregon to meet the above.

As the item on the credit side of the Treasurer's account, "Paid two of the relatives of the late Dr. John Jackson, in full settlement and compromise of all claims against his estate, $6000," requires some explanation, we will here say that the late Dr. John Jackson, of Dallas, Polk County, Oregon, left to our Society his property, with the exception of $500 to the English General Conference, and some small legacies to relatives. The relatives,

not being satisfied with the will, endeavored to prevent its probate; but our Society, at the request and suggestion of the attorney in Oregon, sent out their own attorney, who succeeded in fully establishing its validity in the lower court. Initial steps having been then taken to contest the will in the Supreme Court, the Society deemed it best, in order to avoid an expensive and protracted litigation in a far-distant State, to offer the legatees an amount equal to the sum left under the will, together with such further sum as the litigation would probably cost. Two of them accepted our offer, and on receipt of $6000, as appears in the Treasurer's report, made a full assignment to our Society of all their interest, right, and title in and to the estate of the testator. Since this settlement was made the remaining interest has been bought for a proportionate sum; but as the moneys therefor were not paid directly by the Treasurer, they do not appear in his account for last year.

We cannot, at this time, say how large an amount we shall receive from Dr. Jackson's estate on its final settlement by the executors.

OBJECTS AND ATTITUDE OF THE SOCIETY.

In conclusion, we wish to emphasize what has already been said, that "The American New Church Tract and Publication Society" is not, and never has been, governed or influenced in its work by local, partial, or personal considerations. It was formed for the general purpose of disseminating

the doctrines of the New Church by means of the press, and has steadily adhered to that purpose in all that it has done. It has endeavored to act in harmony with other organizations of the Church, and to supplement, as far as opportunity offered, the work of Societies or individuals in their efforts to use the press for a like end. None of its officers are salaried, so that all the subscriptions made to its funds go directly into the work of publishing and distributing books and tracts.

Referring to the fact just stated,—that the uses engaged in by the Society are general, and such as all may heartily enter into who desire to see the Lord's Kingdom established on the earth,—we earnestly solicit the most general co-operation. Will not every one to whom this report of our work comes do something for its greater extension in the year upon which we are now entering, be it ever so small. If you can spare but a single dollar for this great and important work, and it is in your heart to do something in carrying it forward, don't fail to send that dollar. Think that it may be the means of bringing truths for enlightenment, help in spiritual weakness, comfort in doubt or sorrow, or strength to overcome in temptation to a hundred human souls.

T. S. Arthur, *President.*

Wm. Burnham, *Secretary.*

Jan. 1, 1882.

DETAILED STATEMENT
OF
SUBSCRIPTIONS FOR 1881.

A "Friend," Baltimore.	$10 00	Conwell, J. D.	$5 00
A "Friend," Red Wing, Minn.	2 00	Copper, John C.	50 00
Adams, Mrs. James	3 00	Cozzens, Everline A.	1 00
Adult Sunday-School Class, Bath, Me.	5 00	Dennett, J. K.	1 00
Arthur, T. S.	25 00	Dickson, Alex.	3 00
Ashley, Mrs. A.	10 00	Dickson, James	2 00
Baker, Hannah N.	5 00	Dodge, I. A.	2 81
Barclay, E. F.	5 00	Eldridge, Capt. Oliver	5 00
Barker, Geo. M.	10 00	Emerson, Chas.	100 00
Barker, Jos. A.	50 00	Erskine, A. M.	10 00
Barmon, B. B.	1 00	Fleck, Wm. A.	25 00
Barron, Clarence W.	10 00	Gaines, Wm.	5 00
Bartels, Jno. A.	1 00	Gamble, Jacob	1 00
Baxindine, Thos.	5 00	Gilbert, A. W.	3 00
Beach, Jane	2 00	Goodell, Mrs. H. M.	1 00
Born, J. D.	5 00	Goodridge, Allen	2 00
Boynton, R. P.	10 00	Gordon, Wm. L.	1 00
Breidenstein, Dr. F. L.	1 80	Gregory, I. N.	10 00
Brett, S. S.	2 00	Hammel, O. P.	2 50
Brosius, M. L.	10 00	Hannah, R. C.	10 00
Buckland, Mrs. C. J.	2 00	Hanson, Miss J. R.	1 00
Burr, Miss Abby	1 00	Harmon, R. T.	1 00
Burnham, Anna	10 00	Harris, J. W.	5 00
Burnham, Arthur	10 00	Hendry, Chas.	10 00
Burnham, Emma	10 00	Hessler, G. F.	1 00
Burnham, Geo.	50 00	Higby, Mrs. N. F.	1 00
Burnham, Mrs. Geo.	50 00	Hodges, S. P.	5 00
Burnham, Mary A.	10 00	Holden, Prof. Warren	12 00
Burnham, William	10 00	Hope, Thomas	5 00
Cerqua, E. A.	2 00	Howard, Mrs. C. W.	1 00
Chase, George W.	1 50	Hunter, I. D.	2 50
Conant, Thos.	1 00	Iungerich, L. C.	100 00
		Johnson, Elizabeth	2 00
		Jones, Llewellyn	2 00

Keyes, Mrs. Clara A.	$1 00	Root, F. W.	$7 00
Lawrence, D. T.	1 00	Ropes, Geo.	20 00
Lehnen, J. J.	2 00	Ruegseger, Levi	2 00
Lemmason, F.	10 00	Sanders, Chas. H.	2 00
Leonard, W. H.	1 00	Schneider, Gust. H.	5 00
Lewis, Jno. H.	2 00	Shoemaker, Julien	30 00
Lewis, Richard A.	10 00	Siddall, Joseph S.	10 00
Lowthorp, F. C.	5 00	Sidebotham, Thos.	5 00
Lucy, Mrs.	50	Simpkins, Nath'l S.	10 00
Macfarlan, Malcolm	10 00	Sisson, Mrs. P. B.	5 00
Maguire, Edw.	5 00	Smith, Emily	5 00
Matthews, E. W.	10 00	Smith, Horace	1 00
Marshall, John	10 00	Smith, Thos. S.	10 00
McGeorge, William, Jr.	25 00	Spencer, D. B.	5 00
Mercer, W. M.	1 00	Stivers, James	1 00
Michel, Mrs. Mary E.	3 00	Stone, F.	50 00
Miller, Miss Mary	3 00	Strong, Janet	1 00
Mills, Hiram F.	10 00	Switzer, Jos. M.	5 00
Money Order, Seneca Falls	3 00	Swope, Mrs. C. L.	1 00
Morgens, Wm.	5 00	Thompson, C. G.	5 00
Morong, M. L.	50	Travis, Mrs. R. P.	1 00
Moses, Miss L. T.	2 00	Trexler, B. F.	5 00
Officer, Alex.	10 00	Tulleys, J. A.	5 00
Ogden, M. B.	2 00	Turner, G. K., M.D.	5 00
Parry, Chas. T.	5 00	Turner, Mrs. O. F.	5 00
Pearce, Mrs. Roba	1 00	Valleau, Wm. R.	10 00
Pike, David	5 00	W. R.	1 00
Pilling, E.	5 00	Walker, Mary A.	1 00
Pitman, Isaac	20 00	Warren, E. B.	25 00
Pope, Geo. M.	3 00	Warren, Jno.	5 00
Pulsifer, Mrs. R. M.	25 00	Wiley, Nancy J.	1 00
Putname, Mrs. I. F.	2 00	Wright, T. F.	10 00
Riley, Mrs. Jas.	5 00	Young, E. F.	1 00
Roberts, Mrs. S.	1 00	Young, Jas.	2 00
Roche, Wm. A.	1 00	Youngstrom, J.	2 00
		Total	$1184 11

CORRESPONDENCE.

It was our former custom to give extracts from the many letters received, but of late this practice has been discontinued, and the encouraging letters have not been preserved, or rather separated from the mass. There has been such a strong demand, however, from our friends and members to again give extracts that, yielding to the request, the Corresponding Secretary has very hurriedly chosen the following. One or two earnest applications from poor people—and others not specifically included in the terms of the offer—for the "Gift Books" are given nearly in full to show the strong desire on the part of many such for these works. We try to supply the most pressing cases, but we would gladly extend this branch of our work if our means warranted it. Other letters show the high appreciation felt for Mr. Giles's doctrinal lectures and sermons, and detail some actual results from their wide circulation.

The letters are classified according to the domiciles of the writers, their sectarian connections, or such other particulars as are indicated in the sub-headings, and have been chosen to show the various ways in which the writers have received knowledge of the offer, the desire exhibited by many ministers that other ministers, students, or members of their congregations should receive the books, and more especially to show the outspoken way in which some of the writers refer to the books and the character of their teachings.

CANADA.

"A few days since, while travelling by rail, 'a circular' was placed in my hands by a gentleman, who requested me to read it, headed 'Three Important Works by Swedenborg Offered Free to the Protestant Clergy of America.'

"I have never read these works, and so take advantage of your kind offer. I inclose amount of postage on all. I am a clergyman of the Church of England, lately admitted to Holy Orders."

CONNECTICUT.

"I have long wished to possess some of Swedenborg's works, but my limited means have compelled me to leave the wish ungratified. I shall be very thankful to receive these, and hereby inclose the necessary postage."

INDIANA.

"Accept my grateful acknowledgments for a valuable little work entitled 'Skepticism, Divine Revelation, and Call to the New Jerusalem.' While I do not claim to be a follower of Swedenborg, I am free to acknowledge that I get many valuable thoughts both from the present work and from the 'T. C. R.,' which you had the kindness to send me some time ago.

"Yours in hope of eternal life."

KANSAS.

"Please accept many and sincere thanks; as my means increase so also shall my library with his (Swedenborg's) writings. It is the truth I am seeking for the sake of the truth. I am now convinced there is thus a key provided to unlock the hitherto hidden mysteries of the Word of God."

MICHIGAN.

"Having read Swedenborg's 'T. C. R.' with both interest and profit, I have a desire to become more fully instructed in relation to his views and teaching.

"While at Rockford, holding a meeting for the Rev. Mr. ——, I saw three copies of E. Swedenborg's works, which I read somewhat, and became deeply interested in them. Mr. —— informed me that you sent the books for the small consideration of the postage. I write to inquire if I can procure them on the same terms? Rev. Mr. —— will vouch for me. I have heard so much of E. Swedenborg's 'Celestial Arcana,' that I greatly desire to possess it, also his other writings. Will you communicate with me by return mail and tell me on what terms I can procure all of his writings? I feel a deep interest in his method of Biblical interpretations."

"Not long since I received through the kind recommendation of Rev. —— a copy of 'T. C. R.' I am much pleased with it;

it is just what I have long wanted. Many thanks to the generous donor. And now I have a friend, a partial receiver of the doctrines, who is desirous of obtaining it also, and who I am confident will make good use of it."

NEW YORK.

"'Let there be light.' So God has ever said. You act like men who believe you have light. If you have better light than I have, I want it. I need all the true light that God has given to man. I have been gaining light for many years. If I can get more light from the three books you offer to ministers for the postage, please send them to me."

"I feel very grateful to you for sending to me Swedenborg's works in response to my note of inquiry. Swedenborg ought to be read and studied more than he is."

SEVENTH-DAY ADVENTISTS.

"I notice in the publications of the 'New Church' that the following works are offered free to clergymen and theological students who desire them. I am not included (strictly speaking) in these classes, although I am local elder of a church calling themselves 'Seventh-Day Adventists.' As a sect, we are looking for the second coming of Christ, and, for one, I can say, if I am mistaken, I wish to know it. Truth is what I want, and the truth I will have, if by searching I can find it. If you consider me a fit subject to receive those books offered to ministers, you will confer a favor on one earnestly desiring truth by sending them. I very much dislike to ask without giving an equivalent, but times are hard, on account of my having been severely 'grasshoppered.'"

FROM BAPTIST CLERGYMEN.

"Two years ago I borrowed Emanuel Swedenborg's 'T. C. R.,' and although I had only a chance to read a small part of it, it impressed me very much; so much, in fact, that my mind continually reverts to it, and I have often wished that I possessed the book. Learning recently that the work and two others of Swedenborg's writings could be obtained by clergymen by sending you the postage, I resolved to send for them. I am a minister in the Free-

Will Baptist denomination, but if, after reading the tenets of Swedenborg, I find them to be what they seem to me now to be, I think that I should gladly embrace them."

"After a long time, please accept my sincere thanks for those books of Swedenborg. I have been sick and unable to examine them thoroughly myself; but I have loaned them to one who is capable of considering such things, and he says the 'T. C. R.' has done him more good than any book he ever read, except the Bible."

"I am a Free Baptist minister in good standing, and very much desire to know the truth as it is in Jesus. I therefore avail myself of your offer with many thanks."

CONGREGATIONAL.

"Some two years ago I received as a gift from some friend of Swedenborg's teachings, through your house, his work on the 'T. C. R.,' with the offer of two other works gratuitously, if I desired. As I was not especially interested in the doctrines of Swedenborg, I thought it would be hardly right for me to accept the book at the expense of another, unless I had a greater expectation of profiting by it. But having found much pleasure and profit in reading the 'T. C. R.,' if the offer is still open, would gladly accept the volume on 'Heaven and its Wonders, and Hell.'

"Believing that the spirit of sectarianism is rapidly disappearing in the light of the Gospel and Science, and that it is Man's privilege as well as duty to avail himself of all advanced thought, and that it is the only way to attain to correct theological conclusions, to read all the comments and views and to look at all sides of the question with an unprejudiced mind, therefore I shall give all due regard to Swedenborg's works, if I am permitted to peruse them. I am pastor of the First Congregational Church of ——, and a member of the —— Association of Congregationalists."

"If what I have heard be true in regard to the free distribution of these works to ministers, I would be very grateful if you would send to me by mail the above-mentioned works. I am a Congregational minister, and would like to possess these works for my own reading and investigation."

FROM A MINISTER WHO ASKS THAT THE WORKS BE SENT TO AN INFIDEL.

"The man for whom I wish to obtain these books is of religious parentage, but is himself strongly inclined to infidelity, and has read all the infidel works of the age. Says he is a sincere seeker after truth, and would be glad to embrace the great central doctrines of Christianity if he could be rationally convinced of their truth. He is an intelligent man, a great reader, and has expressed a strong desire to read the works of Swedenborg. I have become greatly interested in this man, who is thirty-eight years old, and yet, according to his own confession, has never bent his knee to God.

"May these heavenly works be the means of saving a soul from death, and of making known to others in this place a knowledge of the clear light of truth which they contain."

EPISCOPAL.

"A friend of mine, Prof. ——, of this place, informs me that you will send Swedenborg's three works, 'H. and H.,' 'T. C. R.,' and 'A. R.,' to any ordained minister of the Christian Church who will send sufficient to pay the postage upon the same. I inclose one dollar for two sets of these works, one set for myself and the other for the Rev. ——, also of the theological seminary at this place. We are ministers of the Protestant Episcopal Church, and will be very glad to receive and read the remarkable works of Swedenborg above mentioned."

"By this you will perceive that I am working, as far as possible, in the interest of the New Church. Will you be so kind as to send the following books, 'T. C. R.,' 'H. and H.,' and 'A. R.,' to the following clergymen: Rev. —— and Rev. ——, both of —— County, Kansas. They have separate charges over the Christian congregations, one in this place, and the other in the country.

"Having the first two books, 'T. C. R.' and 'H. and H.,' I will ask you to send the 'A. R.,' and so include for it the eighteen cents required for postage. I like the 'Messenger' very much. I never miss reading it with care. On Trinity Sunday the trumpet gave a *certain* sound. I spoke of Christ in His strict divinity,

'as the only God of heaven and earth, the Father, Son, and Holy Spirit in a glorified human form, a being of infinite love, wisdom, and power, our creator, redeemer, and regenerator.'

"I went home with an approving conscience, to think that, so far, I had been faithful to the trust reposed in me. As far as I can I endeavor to walk in the right. I am reading with care all the time, and am ready at any moment to do the will of Him who sent me into the field to work for Him. . . ."

METHODIST.

"By a circular just received, I am informed that you are distributing the works of Swedenborg gratuitously. I want to get the three works named for Rev. ——, a friend of mine at this place. I will want the set for myself in a few weeks."

"I am much pleased and take much pleasure in extending to you my gratitude for the favor, and hope that much success may attend you in this life and a glorious immortality in the life beyond the grave."

"I have entered the ranks of the Methodist ministry this year. I saw advertised in a pamphlet the offer, etc. After a careful perusal, I have an earnest desire to obtain them and acquaint myself with their contents. I trust to receive much profit and blessing by a study of the works."

"This is a grand offer, and I shall be happy in the receipt of the learned and pious works of such an able writer."

"Being informed by Elder D—— that, by sending postage, we could get the following. . . . Please send them to us, as they will be of great benefit to us in our work."

"I am Presiding Elder of the C—— District Conference of the Methodist Episcopal Church. I think those books will be a great help to me."

"I was informed by my nephew, Rev. ——, that you present the works of Emanuel Swedenborg, entitled. . . . My nephew having received them on application assures me that you will send them to me also. I therefore write informing you that I would rejoice in being permitted to add to my library the works of one

of whom I have heard so much, believing that they will be of profit to me in the pursuit of my labors in the ministry."

From Father of a Methodist Clergyman.

"Inclosed please find one dollar and two cents in postage-stamps to pay postage on two sets of the 'Gift Books.' The set to be directed to me you may not be authorized to send. My son, Rev. ——, is a young Methodist preacher, and as he is very zealous in the cause of furthering the doctrines of the Methodist Church, I think it imprudent to place the 'Gift Books' in his hands at present, and it may be some considerable time before the books are turned over to him. Therefore you will please exercise your own discretion whether or not you send the set intended for him. For my own use I am not entitled to them, yet I may read the 'T. C. R.,' should you send them. I bought some years ago, and now have, 'H. and H.' and 'A. R.' Mr. —— is a Baptist minister, and makes the application to me in person. He is very anxious to get the books, and asked me when they would likely be here. I told him he might expect them in a week or ten days."

From a Methodist Minister who writes for a "Layman."

"I wish to make avail of Mr. Iungerich's offer of sending the 'T. C. R.' to laymen.

"I am pastor of the Methodist Episcopal church at this place. Four years ago I received the three 'Gift Books' myself, and have been much interested in them. I now have nearly all of Swedenborg's works. There is a young married man here who has seen some sickness and been somewhat unfortunate, and is striving with all his might to pay for a little farm. He is a THINKER, a young man of superior mind, and loves the truth of God. He has been through nearly all the collateral works I have, and I want to get the 'T. C. R.' for him. Mr. Iungerich certainly cannot find a worthier subject. The young man's address is ——. He is a faithful Christian man. I send you the required postage. I send this through Mr. E. H. Swinney, that you may know it is all right."

Mr. Swinney indorsed the above as follows:

"I can indorse Rev. ——, and hope his request may be granted."

PRESBYTERIAN.

"I have read somewhat of books you kindly furnished my brother, Rev. ——. I should be much pleased to give them a careful perusal. Shall I be the recipient of the lot of four on the same kind terms? If so, I shall be grateful."

QUAKER.

"I have been recently informed that thou art sending gratuitously to *ministers* the following works of Swedenborg. . . . I am very desirous of availing myself of this very liberal offer, and if this be true that thou art and canst thus send the above works, please send them to ——. I am a minister in the denomination of 'Friends,' and can give references if necessary."

"I send you the name of a minister of the Friends (Quakers). . . . He has been a reader of Swedenborg to some extent for several years, is delighted with it, and feeds it to his people."

UNITARIAN.

"I write to return my thanks. I shall be interested to read of Swedenborg, and learn something first-hand of the thought of that eminent thinker."

COLORED MINISTERS.

"I believe that the great work which you are now publishing is doing much to *evangelize* and *Christianize* the modern world; and as long as theology lives will the name of Swedenborg remain fresh within the mind of every Bible student."

"Your highly and precious gift to me is received. I am reading the book with great delight. I now send you postage for . . . I am satisfied I shall profit greatly from and through those books, for the one already received is doing so.

"I am, dear friend, yours in the Gospel of Jesus Christ."

FROM A FOREIGNER.

"Indisposition has since hindered me to notify you sooner of the receipt of your and Mr. Iungerich's precious present, and to render to you, and by you to him, my sincerest and warmest thanks for such loving generosity."

CHRISTIAN CHURCH.

"With many thanks for the generous offer of putting works in my hands I could not otherwise get, and which I shall read and prize, I inclose the amount of postage. . . ."

OHIO.

"I will study them carefully, that I may know the truth myself and give it to others. Yours for God and the truth."

"A year or two ago I received by express from what I suppose to be your house a package of Swedenborg's works. I know not who sent them, but I supposed them to come from some fund for their distribution. I was *very much* profited by reading them, especially the 'T. C. R.' Now I have a request to make. If there is a provision made for distributing those books to ministers, as I suppose, I wish you would send them to Rev. ——, a young minister of more than ordinary ability, a very close student, and of very large heart and liberal views. It would be a favor well bestowed."

"Having some years ago received through you three of Emanuel Swedenborg's works, I recommend to you for the same favor Rev. ——, a minister in the Free-Will Baptist connection."

PENNSYLVANIA.

"After I have studied Swedenborg thoroughly I will present you my views concerning him, *D. V.* I think, to say the least, that he was a *great* and *good* man."

"Am glad that I am privileged to have the works of Swedenborg which I have so much desired. Find inclosed stamps to the amount of postage on the following books, which I shall look for with great interest, from the fact that I earnestly wish for them, and also that I have put almost the last cent in that I have, and know not where the next is to come from."

TEXAS.

"Lack of means alone prevents me from procuring a complete set of his works, and I gladly avail myself of the opportunity afforded to receive the liberality of the New Church."

WASHINGTON TERRITORY.

"Some time ago I received from you as a gift a copy of the 'Life of Swedenborg,' a copy of 'T. C. R.,' a copy of 'H. and H.,' for which you and the person that has so kindly furnished the funds for its gratuitous circulation have my most hearty thanks. I have read the 'Life of Swedenborg' and 'H. and H.' through carefully, and am nearly through 'T. C. R.,' and I cannot help but feel thankful to God for his goodness and mercy towards man. It is a pearl to my soul, and I am honestly trying to live the life it reveals to me. I have lent 'H. and H.' to a friend to read, and he is delighted with it. There are several more waiting to read them. I will keep them busy. I keep all my tracts busy all the time. People are hungry for the truth, the bread of heaven. I am poor, but as soon as I am able I will send for the 'A. R.' . . ."

WEST VIRGINIA.

"I saw an address to the Protestant clergy and theological students of America, proposing to send three of E. Swedenborg's works to them for postage on same. I availed myself of their kind and liberal offer, and you will perhaps remember sending me 'H. and H.,' which I am reading with great interest. His theory is a new one to me; and while I am not prepared to fully indorse his views (believing, as I do, in a literal resurrection), yet I think he gives some of the best expositions of Gospel truths I ever saw, heard, or read. Inclosed please find the postage, for which please send me the 'A. R.'"

SOME LETTERS ABOUT THE OFFER TO LAYMEN.

"I have to-day received the report of the Convention, wherein I find that a large-hearted man, Mr. Iungerich, has most kindly donated one thousand copies of the 'T. C. R.' (Swedenborg) to laymen desiring to read these doctrines, but not able to purchase. Of this I am more than glad. I could dispose of at least one dozen in this way within ten miles of my home. Until eighteen months back I was a minister in the Baptist denomination, from whose doctrines I departed upon being promoted to the light of the New Jerusalem from reading these books. And now let me state in all candor that so soon as I became fully convinced that these doctrines were from God and none other, I began at once to

lecture as I had ability publicly, and talk privately, and am continuing to do so, and the result is, there are many in this section openly avowing their belief in them, and many more favorably impressed. I will also state that I have sent on the postage to you not less than six or seven times to pay for these books for clergymen, and I have a heart large enough to supply the world with them; but I am poor, and the wants of my family remind me that I must be cautious, and remember that charity is first to be exercised at home. But I will send a little more (sixty cents) and risk the consequences, believing the good Lord will cause this mite to accomplish much good. We have organized, as doubtless you are aware by this time, a Southern New Church Missionary Society, to whose benefit I am pledged ten dollars, which is a rather heavy sum for me at this time; but nothing in my possession is my own, and I hope I shall never be found remiss in the duty of using the Lord's goods aright. If it is all right, please send me three copies of 'T. C. R.' at M——, and be assured they will at once be given to men of that character, with request that after reading they lend them to others; but if this is not agreeable, then let my little mite of sixty cents go on its errand, only see that it is used in some benevolent manner."

"I have read and am now reading Swedenborg's works, and am much impressed with their truth, and am anxious to see the doctrines of Swedenborg spread. I only know of two copies of the works in this place (Louisiana). Many (at least several) have applied to me for his works, and, from my representations, have expressed a desire to read them. Is there no way to have these works more diffused among the people? Being a Methodist, I am satisfied most of my persuasion would readily believe. I am no minister, but anxious to see the Word glorified. I am myself too poor to advance money to disseminate the works, but if there are Swedenborgians who want to see the good work go on, I don't know of any better place to begin than here. Let me hear from you. I can furnish ample testimony who I am, etc."

"I see in the report of the Tract and Publication Society of the New Jerusalem Church the advertisement that they also give to laymen who are unable to buy the 'T. C. R.,' who earnestly desire it and send the postage, twenty cents. You are authorized

to forward it by mail. Mr. —— and lady, who I have been acquainted with for about seven years, who have been strict members of the Methodist Church, South, were led to inquire into the truths of New Church doctrines about two years ago by some of the Rev. Chauncey Giles's sermons that I gave them. They have read a great many sermons, the revised tracts, 'Noble's Appeal,' 'The Four Doctrines,' 'Divine Providence,' 'True Christian Religion,' which books I have loaned them. They stated to me they firmly believed there is a spiritual meaning within the literal of sacred Scriptures that harmonizes throughout, and also that the way he had been taught he now could understand was contradictory, as he now understands it; that faith without works is dead; that religion is life and consists in shunning evils, acting honestly and uprightly with his fellow-men, and that the Lord Jesus Christ is the true God, etc. They have three little children. They are renters. Some time ago he told me he had intended to buy the 'T. C. R.' this fall, but would be unable, on account of sickness in his family; that it would take all and more than he had to spare to pay doctors and live on. He is a delicate, inoffensive man, with no outward means of support, only his daily labor, that I have seen. Upon reflection, I thought this an exceptional case, and came within the intention of the donors. I have stated the facts in full, that you may know the gift would be appreciated and put to good use. . . . I am a small farmer, and our crop is hardly one-fourth in this portion of the State, and I shall be hard run to make both ends meet, or I should have forwarded you the money on my own account in this instance."

"In the absence of the clergyman to whom your pamphlets were directed they fell into my hands, and I wish to say that although not a clergyman, nor theological student proper, yet am an anxious inquirer after religious truth, and if upon the receipt of the postage (herewith transmitted) you will forward me the volumes, I assure you that besides giving them the fullest examination of which I am capable, they shall be accessible to more than one minister of the Gospel. If I could afford it, I would send the full price of each volume, but if you think you cannot send them, please use the amount inclosed for the further distribution of religious work."

STUDENTS.

"These works are working a wonderful revolution in spiritual thought in this section of country."

"I am studying for the ministry, and being convinced by reading some tracts which accidentally fell into my hands, and a little work, 'Skepticism, Divine Revelation, and Call to the New Jerusalem,' is the cause of this letter to you. I hope to be able to do some good among my fellow-men and to the glory of God. I shall by close study of Emanuel Swedenborg's writings, and other works of the New Jerusalem Church,—the Church of the future, the crown of all churches,—endeavor to be faithful unto the end. I find on the second page of the cover of the 'little work' above named that three of Emanuel Swedenborg's works are offered free of cost. Please let me know if you have any tracts on hand; if so, send me some. I am unable to buy what I want, and am compelled to accept of the offers of the friends of the Church and the aid of my personal friends."

"I write to ask you if you will please send me a set. I have just entered the Seminary in U. B., and I am desirous of using every means at hand for a thorough and broad information in regard to religious subjects."

"Three years ago you presented me with the works of Emanuel Swedenborg. I have studied them with benefit to myself, and now I ask as a favor that you will send them to another student, a classmate of mine, who is also studying for the ministry. He is interested and will read them."

"I am a student of —— University, and a candidate for the ministry, and I feel that I would be greatly benefited by reading some of Swedenborg's works, for I feel greatly in need of some work of that kind."

"Hoping that many more brethren and fellow-laborers in the great work of advancing the kingdom of God among men may know of the opportunity to gain essential strength, which, from the press, I judge to be found in the works of Swedenborg."

"I have been pursuing my studies with the ultimate intention of entering the Presbyterian ministry, but by accident I got hold of one of the New Church works, and immediately became inter-

ested, and I desire to read more of them. I see by the 'Messenger' that you forward several of the books to those desiring them; will you please forward, etc."

"I hope I can get them. Some of the young men think them very valuable, consequently I cannot get them here."

"I read the 'T. C. R.,' and I was so carried away with it that I neglected my recitations, and I know that I cannot get along without them now, and cannot rest or feel satisfied until I get them."

"Being a theological student, and of a family of Congregational ministers, I avail myself of the kind offer of Mr. L. C. Iungerich. I bought the 'Compendium' from Mr. ——, and have become deeply interested in Swedenborg's writings."

"Having become interested in Swedenborg's writings, I desire to secure them for my library. Other students, to whose attention I have suggested the matter, join with me in asking for copies. See list inclosed. We are all students in the Theological Seminary."

"Having understood that certain volumes of Swedenborg's writings are presented to students preparing themselves for the ministry, *and being moreover ourselves desirous of knowing the principles of Swedenborgian interpretation without second-hand glosses*, we herewith, in accordance with the offer, give you our names and addresses."

"I have seen the works of Swedenborg with my friend, Mr. ——. I admire them very much, and would like to have the said works if possible. He tells me that by making application to you that I can have them; if so, please send them to the above address. Mr. —— and myself are preparing for the ministry of the Protestant Episcopal Church."

From the Principal of a College.

"Through the kindness of Mr. ——, a Swedenborgian, I am directed to you to obtain the following books. . . . Though not now engaged in preaching, yet, as an instructor, preparing young men for college and the various duties of life, I desire to have the above books in our library for reference as well as to read, so as to form a correct judgment of the teaching of so distinguished a man."

FROM FRIENDS AND PERSONS WHO HAVE BECOME INTERESTED AND WHO ARE HELPING TO CIRCULATE THE "GIFT BOOKS."

"I have been a receiver of the New Church doctrines for two years, and have made it my business to present these heavenly doctrines to all who would read them, and have had tracts sent to many friends in distant countries. I also had the 'Gift Books' sent to Rev. ——, a Presbyterian minister, who baptized me in the year 1875. He is an intelligent, God serving, and truth-seeking man, and was favorably impressed when I heard from him last. I now inclose postage for the 'Gift Books' for Rev. ——, a Methodist minister, who has got a taste of these heavenly truths, and is very anxious to get the books."

"Mr. —— left with me, the other day, fifty cents to pay postage on the 'Gift Books' for his brother-in-law, Rev. ——, of the United Brethren Church. He is a travelling minister, and, I think, a good, worthy man, who can do much good if he accepts the doctrine taught in Swedenborg's books, which I think he will. I am satisfied or at least hope that there will be a New Church Society established in this vicinity before long, and I think books sent to this part of the vineyard will eventually do some good. . . . Bro. Lehnen has called on me twice in the last two years, and I find him a nice old gentleman, and he always leaves me a few tracts, and after I have read them I give them to my neighbors to read. You may think it strange that I have written to you several times for the 'Gift Books' for others. I have given them the directions, but they always insist that I shall do the writing for them."

"Please send to Mr. ——, Dartmouth College, Hanover, N. H., a copy of 'T. C. R.' He is a very talented young man, and, I think, in the right state to read. He says the college authorities are working in an admirable way to make the students atheists and infidels. He is paying his own way mainly in college, and is not able to buy. He says he will take pleasure in reading and handing it around."

"While on my summer trip I spent a couple of hours very pleasantly with an old classmate. He was in our younger days a Baptist and I a Congregationalist. I found that he, as well as his

wife, had broken away from the old creed. They were attending Unitarian services, and on finding out that I too had wandered from the early fold, they were quite anxious to learn of my views, and seemed much interested in my remarks. They were very desirous I should send them some of our tracts and books. I have sent tracts, and it seems to me to be a very proper place to send the 'T. C. R.' They are educated people; have outlived the creeds, and are called infidels and atheists simply because they will not swear by the creed. They appeared to me to be anxious investigators."

"I have found another minister who is willing to read the 'Gift Books.' Please forward to my address by express, if convenient, the 'T. C. R.,' 'A. R.,' and 'H. and H.' If not asking too much, he says, he would like to have the 'Life of Swedenborg.'

"I do hope that the Publication Society may receive sufficient funds this year to send these works to every deserving poor person who asks for them. But the good work is gradually extending, for which I thank the Lord."

"Will you oblige by sending copies of the 'Gift Books,' namely, 'T. C. R.,' 'A. R.,' and 'H. and H.,' to each of the following ministers. They are of the Methodist Church, and are at this time attending the District Conference at ——. They desire to investigate the doctrines taught by Swedenborg."

"Rev. ——, pastor of the Baptist Church in this place, requests me to procure for him the New Church 'Gift Books.' He has spoken to me several times about them, and I had given him your circular, but I suppose he did not like to write for them for fear some of his congregation might find it out and make a fuss. This morning he met me and requested me to write for them and have them sent to my address for him. I therefore inclose postage, etc."

"I send fifty-five cents, asking for Swedenborg's works for ——. He is a Methodist minister, gray-headed, and is captured with Swedenborg's deep theology. Many persons are reading those works here, and many more want them, yet many Methodists and Baptists are opposing the claim; but surely something Divine belongs to it."

"By request of Rev. ——, pastor of the Christian Church at ——, I send you ninety cents to pay postage on 'H. and H.,' 'T. C. R.,' and 'A. R.,' by Swedenborg. These works are opening the eyes of the clergy, and must result in a general awakening to the true light."

"Please send to me at once a catalogue, as I am anxious to obtain Swedenborg's books. I wish to know how many there are and their prices. You sent, some fourteen months ago, some of Swedenborg's works to Dr. —— as a gift, and you may be assured that good has resulted, for Bro. —— preaches on all occasions; and another minister from another denomination (Campbellite) has sent up his credentials, and is now preaching the doctrine of the New Church."

From a Catholic Priest.

"I received your catalogue and newspaper of ——, and the article of 'The Holy City New Jerusalem.' What is the Swedenborgian Faith? The doctrine is truly Catholic in its principles and theories, but not in fact.

"Yours, † Rev. ——, Catholic priest."

Some Letters About the Tracts.

"Please send as many tracts as the inclosed will pay for. . . . They have given me more comfort and consolation than any I have ever read. . . . Have been wandering from one denomination to another, and seeking spiritual guidance. Have not connected myself with any church, not being satisfied, but I feel there is a way open now."

"Yours of the 18th received, and express my sincere thanks for your kindness in sending me the books, and especially those lectures and sermons. They are light and life and drink, indeed, to my thirsting soul. I am almost persuaded to become a minister of the New Church. You omitted to send the 'A. R.' If convenient, send it to ——."

"I am not a minister, but have taken a full college and full theological course, and intend to enter the ministry if I reach views that will ally me with some people. A Swedenborgian tract which has lately come into my hands has awakened a desire to know more."

"I am a convert to the New Church doctrines, but at present I am unable to invest much money in books or papers. I want to make an effort to do something for the cause amongst friends and acquaintances whom I believe are willing to receive the new light into their minds and souls, and for this purpose I would ask the favor of any tracts for gratuitous distribution. If I am not asking too much, more particularly I should be glad to receive a few adapted to persons like myself, who have devoted time and attention to what is known as 'Spiritualism.' I have profited by reading No. 20, 'The New Church and Spiritism,' by Rev. C. Giles."

"Inclosed find —— to pay postage on one copy of 'T. C. R.' for ——. He has been reading tracts, etc., for about two years, and as he is a worker in Sunday-schools, I think he will make a good use of the same. He seems anxious to get a copy of the above work, having asked me several times to try for him, and I should have written before this. Mr. ——, for whom you sent one in October last, said he was very much pleased with the gift, and would acknowledge its receipt himself. . . . A lady living six miles from us got the tracts; she said two or three families would read them. . . . Some kind friend in Philadelphia is sending me some of Mr. Giles's sermons. We read them and pass them on to others who can appreciate them. We could not tell you how our kindest affection goes out to some of those friends in Philadelphia with whom we have got acquainted through the press. . . . I receive many expressions of love and gratitude for the clear expositions of Scripture truth, and the words of cheering love and sympathy to which they give utterance. Trusting that the dear Lord will bless your every endeavor for the dissemination of this truth, I remain ——."

From One Minister Writing for Another.

"Will you please send the works of Emanuel Swedenborg to Rev. ——. Those sent me some time ago I have received and am reading. Rev. —— desires to become acquainted with his writings also."

"Some months ago I was the favored recipient of three volumes of Swedenborg's works, for which I have thanked the donor. I now write to say that the Rev. ——, pastor of the Second Meth-

odist Episcopal Church in our city, would be truly glad to have a like favor. I promised him that I would make inquiry to learn if there were yet more such volumes for favors; but I may as well say that if there be, please send them to my friend. He is a young and promising preacher, and such a favor will be thankfully appreciated, and you will gratify."

"About one year ago, while living in New York State, I availed myself of the opportunity of procuring *through you* the works of Emanuel Swedenborg, offered free to ministers and theological students. I was exceedingly pleased with the works. While mentioning the merits of Swedenborg as an author, and the liberality of gentlemen in making gratuitous distribution of his works, a minister of the Methodist Episcopal Church, South, resident of this place, by the name of ——, desired me to address you. If the same offer is continued, please send to my address."

"I would request you to send the three volumes of Swedenborg's works to Rev. ——. He is a young minister of great promise, and I am confident that the books will be thankfully received, and read with unbiased mind. Inclosed you will find the amount of postage required. Trusting that the books may be sent to my brother in the gospel ministry, I remain ——."

"Having some years ago received through you three of Emanuel Swedenborg's works, I recommend to you for the same favor Rev. ——, a minister in the Free-Will Baptist connection."

"Having some time ago received those three volumes of Swedenborg's works, which you offer '*free of cost*,' I take this opportunity of returning you thanks for the books. I have enjoyed reading them very much. Hence, desiring that a friend of mine, a young man studying for the ministry, should have the works, 'T. C. R.,' 'H. and H.' and the 'A. R.,' I send the amount required for postage, and have you send him the books.

"P. S.—I obtained my books through Rev. ——, a special friend of mine. Please send books immediately."

"Please find inclosed 60 cents, for which you will address the 'A. R.' to me, the undersigned, and the work on 'H. and H.' to Rev. ——. I read those books eighteen months ago. Have been for six months preaching the doctrines with, as I think,

glorious results. I gave the 'A. R.' to Rev. ——, and promised to give him the postage on the others. You will therefore send to him at ——, Texas, the 'H. and H.' and the 'T. C. R.' and 'A. R.'"

"You will please be so kind to send the 'T. C. R.,' 'A. R.,' and 'H. and H.,' as per circular you sent me some few weeks since, to Rev. ——, D.D. The gentleman was with me a few days since, and seeing some Swedenborgian books I had, and this circular, asked me to order them. He is one of the most prominent Episcopal clergymen in this diocese."

"As I have read the work, and was so much pleased that I recommended it to another minister, and he requested me to send for the work for him. You will send to my address. These books are creating quite an interest here. Please send catalogue of his (Swedenborg's) other works."

"Inclosed I send 55 cents, asking for Swedenborg's works, to be sent to —— Brothers. I feel that the days of persecution are returning to us again. Some of my best brethren are saying to me to be careful, as much as to say, You had better not read them. Some will not admit the books in their houses. I am told that one minister of the parish burned his books. This reminds me of the twelfth chapter of Revelation, or pearls cast before swine. But many are reading them, and some appear to be more anxious to learn what to do. My sentiments are 'Lord, come quickly.' Amen."

From Ministers who have Received some of the Books Writing for the others.

"Please send to my address the 'T. C. R.,' 'A. R.,' and 'H and H.' I have given my copies of the above to the Rev. Mr. ——, an aged Presbyterian of great influence in Middle California. The influence of these and other New Church publications is making a radical change in the doctrines taught here."

"I am very much interested in them, and would like to obtain the others also.

"I am in possession, by the favor of the Committee of Distribution, through your house, of Mr. L. C. Iungerich and the American New Church Tract and Publication Society, all of the

New Church, of two of Emanuel Swedenborg's most important works. I am now informed by the same Committee of Distribution that by remitting to you the postage (18 cents), I may receive a third. Being most grateful for past favors, I gladly embrace the opportunity afforded. Inclosed please find the necessary postage, and, as soon as convenient, be so good as to forward me the work. I am pastor of the Universalist Church of this village, and if you have no record of my name, as I suppose you have, you will find me reported in our annual Register, which I suppose you keep on hand. Rev. ——, pastor of one of our churches in Philadelphia, is also personally acquainted with me."

From a MINISTER REQUESTING THE BOOKS FOR LAYMEN.

"Last summer I sent you the postage for the book entitled 'A. R.' I have examined it with satisfaction and great joy. . . . Now I am so well satisfied as to the truth and rationality of the doctrine of the New Jerusalem that I began to show my books, and two of my friends are much interested in them, and wish to come in possession of the three 'Gift Books' themselves, and these books of mine are the only books of the kind I know of in all this section. I use my books for constant reference, and feel lost to lend them long at a time, and I think it would accomplish some good if my two friends could get those three books."

POOR WOMEN.

"I want to give my sincere thanks to all who so kindly have been instrumental in securing for me the books I sent for, yourself included, for troubling to send my request to Philadelphia, and also for notifying me of what you had done; I saw *when too late* that I had made a mistake in sending for the books, as I read in a report that they were no longer sent to private parties, so (with the books in my possession) I apologize. They will be of *great comfort* to me in this wilderness, where there is no one to turn to for instruction in the beautiful doctrines, and I think through them and the 'Messengers' that others may gain a clear vision in regard to spiritual things if they will. I have given out some 'Messengers' in the neighborhood (Texas), and shall circulate the books, if there is any desire to read them evinced. We have organized a Sabbath-school here,—the *first* one,—and

to my class of little boys I shall insert as much instruction of the spirit of love and truth, gleaned from and through those books, into the lessons as weak humanity looking or trying to look to the Lord alone for strength will allow."

"I desire to express my most grateful thanks for the two beautiful books, 'H. and H.' and White's 'Life of Swedenborg,' and tracts, received all safely, and assure you I shall read them with deep interest, increased, indeed, by the loss, as stated to you before, of a beautiful daughter by death; and although a member of the Episcopal Church, I find the desire is such as to avail myself of all opportunities to solve the *Great Problem*. . . . I will endeavor to make good use of books when read, and any time would be *so glad of availing* myself of the opportunities of procuring such good works. . . . Hoping you will find numerous profitable customers who will pay for the poor ones like ——."

"Since we sent that young man out as a student of theology I have been very anxious regarding those books, of which you presented him a beautiful set. I should dearly love to have a set of them for our own reading. I am anxious to study the Bible more closely and find out the true way. I am not a theological student, properly speaking, yet I think if you present to the proper parties just how I am situated, and by what motives I am actuated, I think they will not object. Hoping I am not asking too much, ——."

FROM POOR CLERGYMEN DESIRING OTHER BOOKS.

"Through your kindness and liberality I am in receipt of ——, for which I feel under many obligations. I would very much like to have his life, and the 'Four Leading Doctrines of the New Church,' and 'Wesley and Swedenborg,' but am not possessed of much of this world's goods, hence on account of my limited means must forego the pleasure. Believing, however, that you are possessed with the Spirit of Christ, and also believing that it is our duty to use all honorable means to obtain such helps as are necessary, I to-day resolved upon stating the matter to you, and leaving the matter with God. I have made as brief a statement as I can, and should you feel constrained in the provi-

dence of God to send me the works, I will feel under very many obligations. I would much like to be in possession of all his works, but from circumstances before mentioned must forego."

"On the 30th of April, 1879, I accidentally stopped at the house of Rev. Mr. ——, in —— County, this State (Texas). He had very recently received the 'Gift Books' of Swedenborg from your house, and was then diligently studying them; has since received the doctrines, and is now preaching them. I studied his books a few days, and then sent to your house, and ordered the three books for myself. I have accepted the new theology as divine truth, and expect to spend my life in advocating its blessed truths. I am satisfied that if Swedenborg's works were properly advertised, they would soon be extensively circulated, and thousands of fresh recruits would flock to the new standard. Words cannot express the obligations I feel towards all who took a part in supplying me with these books. I had been for eight years a Methodist preacher; and if I had only received these books, or even had them properly represented to me, I would have spent the eight years in preaching the new doctrines. The newspapers always represented Swedenborg as a visionary fanatic, and I verily thought they were telling the truth; and when I first met with his books, I took them up with a feeling of repugnance; but I soon found that the cry of fanaticism was only slander against arguments that could not be otherwise answered. I inclose 51 cents for Rev. ——, who is a special friend of mine. We received license to preach at or near the same time and from the same Quarterly Conference, hence we have been and are still to each other almost the same as blood relations. A few months since I wrote to him about these books, and in answer he expressed a desire to get them; but at the present time he is a Methodist circuit preacher, with a large family and a poor circuit, which pays him very little money; in consequence of this, I send you the necessary stamps."

MISCELLANEOUS.

"Books sent received. Many thanks. I am just beginning to learn where the advanced preachers and writers get their ideas and knowledge of heavenly things from. Emanuel Swedenborg's works are giving tone to much of the religion of the day."

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1882.

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